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THE ARENA.

An Examination of the Testimony of the Evangelists.

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Part 2.

MATTHEW, called also Levi, was a Jew of Galilee, but of what city is uncertain. He held the place of publican, or tax-gatherer, under the Roman government, and his office seems to have consisted in collecting the taxes within his district, as well as the duties and customs levied on goods and persons, passing in and out of his district or province, across the lake of Genesareth. While engaged in this business, at the office or usual place of collection, he was required by Jesus to follow him, as one of his disciples; a command which he immediately obeyed. Soon afterwards, he appears to have given a great entertainment to his fellow-publicans and friends, at which Jesus was present; intending probably both to celebrate his own change of profession, and to give them an opportunity to profit by the teaching of his new Master. (Matt. ix. 10; Mark ii. 14, 15; Luke v. 29). He was constituted one of the twelve apostles, and constantly attended the person of Jesus as a faithful follower, until the crucifixion; and after the ascension of his Master, he preached the gospel for some time, with other apostles, in Judea, and afterwards in Ethiopia, where he died.

He is generally allowed to have written first, of all the evangelists; but whether in the Hebrew or the Greek language, or in both, the learned are not agreed, nor is it material to our purpose to inquire; the genuineness of our present Greek gospel being sustained by satisfactory evidence. The precise time when he wrote is also uncertain, the several dates given to it among learned men, varying from A. D. 37 to A.

D. 64. The earlier date, however is argued with greater force, from the improbability that the Christians would be left for several years without a general and authentic history of our Saviour's ministry; from the evident allusions which it contains to a state of persecution in the church at the time it was written; from the titles of sanctity ascribed to Jerusalem, and a higher veneration testified for the temple than is found in the other and later evangelists, from the comparative gentleness with which Herod's character and conduct are dealt with, that bad prince probably being still in power; and from the frequent mention of Pilate, as still governor of Judea.

That Matthew was himself a native Jew, familiar with the opinions, ceremonies, and customs of his country-men; that he was conversant with the Sacred Writings, and habituated to their idiom, a man of plain sense, but of little learning, except what he derived from the Scriptures of the Old Testament; that he wrote seriously and from conviction, and had, on most occasions, been present, and attended closely, to the transactions which he relates, and relates, too, without any view of applause to himself; are facts which we may consider established by internal evidence, as strong as the nature of the case will admit. It is deemed equally well proved, both by internal evidence and the aid of history, that he wrote for the use of his country-men, the Jews. Every circumstance is noticed which might conciliate their belief, and every unnecessary expression is avoided which might obstruct it. They looked for the Messiah, of the lineage of David,

and born in Bethlehem, in the circumstances of whose life the prophecies should find fulfillment, a matter, in their estimation, of peculiar value; and to all these this evangelist has directed their attention.

Allusion has been already made to his employment as a collector of taxes and customs; but the subject is too important to be passed over without further notice. The tribute imposed by the Romans upon countries conquered by their arms was enormous. In the time of Pompey, the sums annually exacted from their Asiatic provinces, of which Judea was one, amounted to about four millions and a half of sterling, or about twenty-two millions of dollars. These exactions were made in the usual forms of direct and indirect taxation; the rate of the customs on merchandise varying from an eighth to a fortieth part of the value of the commodity; and the tariff including all the principal articles of the commerce of the East, much of which, as is well known, still found its way to Italy through Palestine, as well as by the way of Damascus and of Egypt. The direct taxes consisted of a capitation tax, and a land tax, assessed upon a valuation or census, periodically taken, under the oath of the individual, with heavy penal sanctions. It is natural to suppose that these taxes were not voluntarily paid, especially since they were imposed by the conqueror upon a conquered people, and by a heathen, too, upon the people of the house of Israel. The increase of taxes has generally been found to multiply discontents, evasions and frauds on the one hand, and on the other,

to increase vigilance, suspicion, close scrutiny, and severity of exaction. The penal code, as revised by Theodosius, will give us some notion of the difficulties in the way of the revenue officers, in the earlier times of which we are speaking. These difficulties must have been increased by the fact that, at this period, a considerable portion of the commerce of that part of the world was carried on by the Greeks, whose ingenuity and want of faith were proverbial. It was to such an employment and under such circumstance that Matthew was educated; an employment which must have made him acquainted with the Greek language, and extensively conversant with the public affairs and the men of business of his time; thus entitling him to our confidence, as an experienced and intelligent observer of events passing before him. And if the men of that day were, as in truth they appear to have been, as much disposed as those of the present time, to evade the payment of public taxes and duties, and to elude, by all possible means, the vigilance of the revenue officers, Matthew must have been familiar with a great variety of forms of fraud, imposture, cunning and deception, and must have become habitually distrustful, scrutinizing, and cautious; and, of course, much less likely to have been deceived in regard to many of the facts in our Lord's ministry, extraordinary as they were, which fell under his observation. This circumstance shows both the sincerity and the wisdom of Jesus, in selecting him for an eye-witness of his conduct, and adds great weight to the value of the testimony of this evangelist.

W. Mark.

Mark was the son of a pious sister of Barnabas, named Mary, who dwelt at Jerusalem, and at whose house the early Christians often assembled. His Hebrew name was John; the surname of Mark having been adopted, as is supposed, when he left Judea to preach the gospel in foreign countries; a practice not unusual among the Jews of that age, who frequently, upon such occasions, assumed a name more familiar than their own to the people whom they visited. He is supposed to have been converted to the Christian faith by the min-

istry of Peter. He traveled from Jerusalem to Antioch with Paul and Barnabas, and afterwards accompanied them elsewhere. When they landed at Perga in Pamphylia, he left them and returned to Jerusalem; for which reason, when he afterwards would have gone with them, Paul refused to take him. Upon this a difference of opinion arose between the two apostles, and they separated, Barnabas taking Mark with him to Cyprus. Subsequently he accompanied Timothy to Rome, at the express desire of Paul. From this

city he probably went into Asia, where he found Peter, with whom he returned to Rome, in which city he is supposed to have written and published his Gospel. Such is the outline of his history, as it is furnished by the New Testament. (Acts xii. 12, 25; xiii. 5, 13; and xv. 36-41; 2 Tim. iv. 11; Phil. 24; Col. iv. 10; 1. Pet. v. 13.) The early historians add, that after this he went into Egypt and planted a church in Alexandria, where he died.

It is agreed that Mark wrote his Gospel for the use of Gentile converts; an opinion deriving great force from the explanations introduced into it, which would have been useless to a Jew; (Mark vii. 2, 11, and ix. 43, and elsewhere.) and that it was composed for those at Rome, is believed, not only from the numerous Latinisms it contains, but from the unanimous testimony of ancient writers, and from the internal evidence afforded by the Gospel itself.

Some have entertained the opinion that Mark compiled his account from that of Matthew, of which they supposed it an abridgment. But this notion has been refuted by Koppe, and others and is now generally regarded as untenable. For Mark frequently deviates from Matthew in order of time, in his arrangement of facts; and adds many things not related by the other evangelists; neither of which a mere epitomizer would probably have done. He also omits several things related by Matthew, and imperfectly describes others, especially the transactions of Christ with the apostles after the resurrection; giving no account whatever of his appearance in Galilee; omissions irreconcilable with any

previous knowledge of the Gospel according to Matthew. To these proofs we may add, that in several places there are discrepancies between the accounts of Matthew and Mark, not, indeed, irreconcilable, but sufficient to destroy the probability that the latter copied from the former. (Compare Mark x. 46, and xiv. 69, and iv. 35 and i. 35 and ix. 28, with Matthew's narrative of the same events.) The striking coincidences between them, in style, words and things, in other places, may be accounted for by considering that Peter, who is supposed to have dictated this Gospel to Mark, was quite as intimately acquainted as Matthew with the miracles and discourses of our Lord; which, therefore, he would naturally recite in his preaching; and that the same things might very naturally be related in the same manner, by men who sought not after excellency of speech. Peter's agency in the narrative of Mark is asserted by all ancient writers, and is confirmed by the fact, that his humility is conspicuous in every part of it, where anything is or might be related of him; his weaknesses and fall being fully exposed, while things which might redound to his honor, are either omitted or but slightly mentioned; that scarcely any transaction of Jesus is related, at which Peter was not present, and that all are related with that circumstantial minuteness which belongs to the testimony of an eye witness. We may therefore, regard the Gospel of Mark as an original composition, written at the dictation of Peter, and consequently as another original narrative of the life, miracles and doctrines of our Lord.

Luke.

Luke, according to Eusebius, was a native of Antioch, by profession a physician, and for a considerable period a companion of the apostle Paul. From the casual notices of him in the Scriptures, and from the early Christian writers, it has been collected, that his parents were Gentiles, but that he in his youth embraced Judaism, from which he was converted to Christianity. The first mention of him is that he was with Paul at Troas (Acts xvi. 10, 11), whence he appears to have attended him to Jerusalem; continued with

him in all his troubles in Judea; and sailed with him when he was sent, a prisoner, from Caesarea to Rome, where he remained with him during his two years' confinement. As none of the ancient fathers have mentioned his having suffered martyrdom, it is generally supposed that he died a natural death.

That he wrote his Gospel for the benefit of Gentile converts is affirmed by the unanimous voice of Christian antiquity; and it may also be inferred from its dedication to a Gentile. He is particularly

careful to specify various circumstances conducive to the information of strangers, but not so to the Jews; he gives the lineage of Jesus upwards, after the manner of the Gentiles, instead of downwards as Matthew had done; tracing it up to Adam, and thus showing that Jesus was the promised seed of the woman; and he marks the eras of his birth, and of the ministry of John, by the reigns of the Roman emperors. He also has introduced several things, not mentioned by the other Evangelists, but highly encouraging to the Gentiles to turn to God in the hope of pardon and acceptance; of which description are the parables of the publican and Pharisee, in the temple; the lost piece of silver; and the prodigal son; and the fact of Christ's visit to Zaccheus, the publican, and the pardon of the penitent thief.

That Luke was a physician, appears not only from the testimony of Paul (Col. iv: 14. Luke, the beloved physician), but from the internal marks in his Gospel, showing that he was both an acute observer, and had given particular and even professional attention to all our Saviour's miracles of healing. Thus, the man whom Matthew and Mark describe simply as a leper, Luke described as *full* of leprosy; (Luke v. 12; Matt. viii. 2; Mark i. 40) he, whom they mention as having *a* withered hand, Luke says his *right* hand had withered (Luke vi. 6; Matt. xii. 10; Mark iii. 1); and of the maid whom the others say that Jesus took her by the hand and she arose, he adds, that *her spirit came to her again*. (Luke viii. 55; Matt. ix. 25; Mark v. 42).

He alone, with professional accuracy of observation, says that *virtue went out* of Jesus and healed the sick (Luke xxii. 44, 45, 51); he alone states the fact that the sleep of the disciples in Gethsemane was *induced by extreme sorrow*; and mentions the blood-like sweat of Jesus, as occasioned by the *intensity of his agony*; and he alone relates the miraculous healing of Malchus' ear (Luke vi. 19). That he was also a man of liberal education, the comparative elegance of his writings sufficiently shows.

The design of Luke's Gospel was to supercede the defective and inaccurate narratives then in circulation, and to deliver

to Theophilus, to whom it was addressed, a full and authentic account of the life, doctrines, miracles, death and resurrection of our Saviour. Who Theophilus was, the learned are not perfectly agreed; but the most probable opinion is that of Dr. Lardner, now generally adopted, that as Luke wrote his Gospel in Greece, Theophilus was a man of rank in that country. Either the relation subsisting between him and Luke, or the dignity and power of his rank, or both, induced the evangelist, who himself also "had perfect understanding of all things from the first," to devote the utmost care to the drawing up of a complete and authentic narrative of these great event. He does not affirm himself to have been an eye-witness; though his personal knowledge of some of the transactions may well be inferred from the "perfect understanding" which he says he possessed. Some of the learned seem to have drawn this inference as to them all, and to have placed him in the class of original witnesses; but this opinion, though maintained on strong and plausible grounds, is not generally adopted. If, then, he did not write from his own personal knowledge, the question is, what is the legal character of his testimony?

If it were "the result of inquiries, made under competent public authority, concerning matters in which the public are concerned," it would possess every legal attribute of an inquisition, and, as such, would be legally admissible in evidence, in a court of justice. To entitle such results, however, to our full confidence, it is not necessary that they should be obtained under a legal commission; it is sufficient if the inquiry is gravely undertaken and pursued, by a person of competent intelligence, sagacity and integrity. The request of a person in authority, or a desire to serve the public, are, to all moral intents, as sufficient a motive as a legal commission. Thus, we know that when complaint is made to the head of a department, of official misconduct or abuse, existing in some remote quarter, nothing is more common than to send some confidential person to the spot, to ascertain the facts and report them to the department; and this report is confidently adopted as the basis of its dis-

cretionary action, in the correction of the abuse, or the removal of the offender. Indeed, the result of any grave inquiry is equally certain to receive our confidence, though it may have been voluntarily undertaken, if the party making it had access to the means of complete and satisfactory information upon the subject. If therefore Luke's Gospel were to be regarded only as the work of a contemporary historian, it would be entitled to our confidence. But it is more than this. It is the result of careful inquiry and examination, made by a person of science, intelligence and education, concerning subjects which he was perfectly competent to investigate, and as to many of which he was peculiarly skilled, they being cases of the cure of maladies;

subjects, too, of which he already had the perfect knowledge of a contemporary, and perhaps an eye-witness, but beyond doubt, familiar with the parties concerned in the transactions, and belonging to the community in which the events transpired, which were in the mouths of all; and the narrative, moreover, drawn up for the especial use, and probably at the request of a man of distinction, whom it would not be for the interest nor safety of the writer to deceive or mislead. Such a document certainly possesses all the moral attributes of an inquest of office, or of any other official investigation of facts; and as such is entitled, in *foro conscientiae*, to be adduced as original, competent and satisfactory evidence of the matter it contains.

John.

W,

John, the last of the evangelists, was the son of Zebedee, a fisherman of the town of Bethsaida, on the sea of Galilee. His father appears to have been a respectable man in his calling owning his vessel and having hired servants. (Mark i. 20.) His mother, too, was among those who followed Jesus, and ministered unto him; (John xix. 26, 27.) and to John himself, Jesus, when on the cross, confided the care and support of his own mother. (John xiii. 23.) This disciple also seems to have been favorably known to the high-priest, and to have influence in his family; by means of which he had the privilege of being present in his palace at the examination of his Master, and of introducing also Peter, his friend. (Matt. xxvii. 55, 56.) He was the youngest of the apostles; was eminently the object of the Lord's regard and confidence was on various occasions admitted to free and intimate intercourse with him; and is described as "the disciple whom Jesus loved." (John xviii. 15, 16.) Hence he was present at several scenes, to which most of the others were not admitted. He alone, in company with Peter and James, was present at the resurrection of Jairus's daughter, at the transfiguration on the mount, and at the agony of our Saviour in the garden of Gethsemane. (Luke viii. 51; Matt. xvii. 1, and xxvi. 37.) He was the only apostle who followed Jesus to the cross, he was the first of them at the sepul-

chre, and he was present at the several appearances of our Lord after his resurrection. These circumstances, together with his intimate friendship with the mother of Jesus, especially qualify him to give a circumstantial and authentic account of the life of his Master. After the ascension of Christ, and the effusion of the Holy Spirit on the day of Pentecost, John became one of the chief apostles of the circumcision, exercising his ministry in and near Jerusalem. From ecclesiastical history we learn that, after the death of Mary the mother of Jesus, he proceeded to Asia Minor, where he founded and presided over seven churches, in as many cities, but resided chiefly at Ephesus. Thence he was banished, in Domitian's reign, to the Isle of Patmos, where he wrote his Revelations. On the accession of Nerva he was freed from exile, and returned to Ephesus, where he wrote his Gospel and Epistles, and died at the age of one hundred years, about A. D. 100, in the third year of the Emperor Trajan.

The learned are not agreed as to the time when the Gospel of John was written; some dating it as early as the year 68, others as late as the year 98; but it is generally conceded to have been written after all the others. That it could not have been the work of some Platonic Christian of a subsequent age, as some have without evidence asserted, is manifest from references

so it by some of the early fathers, and from the concurring testimony of many other writers of the ancient Christian Church.

That it was written either with especial reference to the Gentiles, or at a period when very many of them had become converts to Christianity, is inferred from the various explanations it contains, beyond the other Gospels, which could have been necessary only to persons unacquainted with Jewish names and customs. (John i. 38, 41, and ii. 6, 13, and iv. 9, and xi. 55.) And that it was written after all the others and to supply their omissions, is concluded, not only from the uniform tradition and belief in the church, but from his studied omission of most of the transactions

noticed by the others, and from his care to mention several incidents which they have not recorded. That their narratives were known to him, is too evident to admit of doubt; while his omission to repeat what they had already stated, or, where he does mention the same things, his relating them in a brief and cursory manner, affords incidental but strong testimony that he regarded their accounts as faithful and true.

Such are the brief histories of men, whose narratives we are to examine and compare; conducting the examination and weighing the testimony by the same rules and principles which govern our tribunals of justice in similar cases.

(To be continued.)

A COMPETENT JUDGE.

It may be of interest to hear what Eugene Diederichs, the renowned German publisher of "Liberal" literature, has to say of the sale of his books. He declares that the sale of "Liberal" literature is practically dead. His testimony furnishes a fine criterion of the volume of the liberal movement in Germany. And let us not forget—Germany leads, and, as she leads, the world follows in these matters.

The article of Mr. Diederichs is found in the Gorman monthly "*Die Tat*," and we wish our readers to remember that the publisher of this monthly is also one of the most ardent friends and promoters of liberal literature.

Mr. Diederichs claims that the revolutionary modern current of thought is not the fruit of the "Liberal" theology, as it was expounded in Harnach's "*Wesen des Christenthums*," but that it is founded on the confidence of the modern man in himself. This confidence of the human soul could no longer rest on the historical Christ. Schrempf, who was the pioneer of the "Liberal" individual Christian life, was unable to interest people in his "*Die Wahrheit*." But Albert Kalthoff succeeded, in 1902, in making a great stir with his "*Christ-problem*." It seemed as if he might be the Moses of the new movement,

but with his death it collapsed again. Few liberal books were sold in Germany until a new impetus was given to the movement by Drews and his struggle about the "*Christ-myth*."

And yet within half a year the public was tired again of reading this kind of literature and the sales stopped.

Here then is the confirmation of what we have contended again and again, that the German "Liberal" Christology, formidable as it appeared, is wholly an academic movement, in which the general public takes no interest.

Liberalism does not satisfy the hungry heart, the simple gospel does. Liberalism has nothing to offer but doubts; it does not give a reasonable solution to the endless questions and problems which it arouses.

—*Christian Observer*.

Francis Bowen: "I accept with unhesitating conviction and belief the doctrine of a personal God, the Creator and Governor of the world, and of our Lord Jesus Christ, in whom dwelleth all the fullness of the Godhead bodily."

Samuel Johnson: "Young man, attend to the voice of one who has possessed a certain degree of fame, and who will shortly appears before his Maker. Read the Bible every day of your life."

Is There a Place of Punishment Called Hell?

PROFESSOR L. T. TOWNSEND, LL.D.

Third Paper.

The reasons given by those who disbelieve there is a hell, in support of their opinions, are that God would be a monster of cruelty, rather than a God of goodness if he were to prepare, even for demons, such a place as hell is represented to be, and that the thought of such a place, or condition is too awful for the human mind to contemplate except with utter aversion.

On the other hand, the reasons given by those who believe there is a hell, are that the Bible clearly teaches that there is such a place; that Christ in unmistakable terms announced the future misery of the wicked in such a place; that though God is

supremely good, his goodness is not such as to stand in the way of any amount of pain and suffering now or hereafter, and that, however horrible the thought may be, the constitution and operations of the human mind and the nature of things suggest not only the possibility but the probability that there is such a place of punishment as the Bible describes.

Amid these differences of opinion one should do as one does with questions in physics or metaphysics, that is, reach, if it can be done, rational, or so called scientific conclusions. This, we therefore attempt.

Admissions of Conservative Unitarians.

While an argument based upon what is conceded by those belonging to a religious body opposed to orthodoxy is not perhaps very convincing to those who think with clearness, still it has a place and with some minds is of weight.

Aside from this we quote from two or three early advocates of Unitarian theology in order to ascertain how much of a hell Dr. Eliot under pressure will allow.

Dr. Orville Dewey ranked among the distinguished Unitarian clergymen of his day (1794-1882), in a published sermon employs these words:

"In this universe there are no agents to work out the misery of the human soul like its own fell passions; not the fire, the darkness, the flood, or the tempest. Nothing within the range of our conceptions can equal the dread silence of conscience, the calm desperation of remorse, the corroding of ungratified desire, the gnawing worm of envy, the bitter cup of disappointment, the blighted curse of hatred."

In his comments on the teaching of Christ and the prophets, the doctor employs this language:

"We know what it is; but we know that such phrases as 'the wrath to come,' 'the worm that dieth not,' 'the blackness of darkness,' 'the fiery indignation,'—that these words not only import what is fearful, but were intended to inspire a salutary dread. . . . We know that inspired prophets and apostles, when the interposing veil has been for a moment drawn from before them, have shud-

dered with horror at the spectacle. We know that the Almighty himself has gathered and accumulated all the images of earthly distress and ruin, not to show us what it is, but to warn us of what it may be."

The following comments on our Lord's teachings, by Dr. W. G. Elliot, another Unitarian clergyman, are scarcely less impressive.

"The terms used in the Scriptures, though strongly figurative, are not unmeaning words. We may divest ourselves of the horror which their literal interpretation would convey, but we cannot set them aside. The Saviour, in adopting as the expression for the punishment of the wicked a word so full of terror as the valley of Hinnom, took the surest way of declaring that the sorrow of the sinful soul hereafter, is beyond the power of words to describe."

Dr. William Ellery Channing, in one of his thoughtful and forceful sermons, speaking for the Unitarians of his day, gives this view of the future condition of the unrighteous:

"It is plainly implied in Scripture that we shall suffer much more from sin, evil tempers and irreligion in the future world than we suffer here.

"In the present world sin does indeed bring with it many things but not full or exact retribution. . . . After death, character will produce its full effect. There the evil mind will be exposed to its own terrible agency, and nothing, nothing will intervene between the transgressor and his

own awakened conscience. . . . In the present life we have the means of escaping, amusing, and forgetting ourselves . . . But let not the transgressor anticipate this boon in the world of retribution before him. It may be that conscience will not slumber hereafter, but that day and night the same reproaching voice is to cry within; that unrepented sin is to fasten its unrelaxing grasp on the everwakeful soul. . . . It seems to me probable that in the future, the whole creation will, through sin, be turned into a source of suffering, and will perpetually throw back the evil mind on its own transgressions. . . .

"The depraved mind, the memory of an ill-spent life, the character which has grown up under neglect of God's voice in his word and in the soul; this, this will go with us to stamp itself on our future frames, to darken our future being, to separate us like an impassable gulf from our Creator and from pure and happy beings, to be as a consuming fire and an undying worm."

Such are the words and convictions of Dr. Channing, the father of Unitarianism in this country. His reasoning appears to have been based upon his knowledge of the human mind, his interpretation of the Scriptures and upon the nature of things as seen in this world of ours. And we may add that Dr. Channing was as wise a leader and as well versed in theology as any of those who now advocate liberal Unitarianism, and in the quantity and quality of his brains is still, and justly so, the pride of those most worthy and devout in his denomination.

This also should be said, that though President Edwards in the putting of his thoughts, is more forceful than Dr. Dewey or Dr. Channing, his meaning is essentially the same as theirs; and while Edwards is rhetorically more elaborate (more drawn out, we mean) than are the discourses of our Lord, yet the thought is precisely the same. Why, then, the bitter

railing against the "slender thread" and "flashing flame" of Edwards, or against mediaeval or early New England theology?

That Dr. Dewey and Dr. Channing mean that there is some dreadful place somewhere and some kind of a dreadful future retribution there can be no question, and such retribution, as we take it, is what Dr. Eliot denies. If, however, his position is misunderstood and if he believes in the hell and the future punishment for sin, as portrayed by Dr. Dewey and Dr. Channing, or in any kind of a future hell, let him say so and correct the harmful impression that his words have made—words published broadcast, taken up and echoed by inconsiderate and unthinking people far and near who feel that the abolishment of hell would be greatly to their advantage. We feel justified, therefore, in urging this matter upon the attention of Dr. Eliot, because with many people, his opinions have great weight. He speaks and ten thousand Americans listen and try to think the same thing. And precisely here lies the peril. Suppose he is the best living exponent of educational matters in America (though other men very emphatically question this estimate), and suppose he has mastered the theology of Liberalism, there remain the vast realms of Bible theology that he would hardly say he has explored. Is there not, therefore, a peril in taking him for a religious guide? Is he even qualified to say that Channing is wrong, though essentially he does say it? In his tract entitled *What Unitarian Parents Can Teach their Children*, is found this statement:

"The Unitarian who is today in middle life knows well that the opinions now commonly held within his own little fold are very different from those held by Priestley, Freeman, and Channing."

The Hell of Guilt and Solitude.

Without dwelling longer upon the theology of Edwards and Channing, we call attention to a hell that is just as sure and no less to be dreaded than the one announced in orthodox theology. This is meant that misery the most agonizing may befall the lost soul even though the fires of Hinnom were extinguished. There are men among us who have spent sleepless

and horrible nights, who would give a world of money if they had it, could some wrong-doing be blotted from the memory. The cry has broken from the lips of more than one such man, and keeps on breaking, O, what a wretched and damned fool I have been!

The anguish and agony of the Cambridge clergyman a few months ago, ex-

pressed in the words, "I am suffering the sorrows and pangs of hell," impart scarcely less than do the expressions used by Edwards in his sermon on "Sinners in the Hands of an Angry God." There is reliable evidence that a human soul under a burden of guilt, left in solitude would need no chains, or fire, or brimstone to complete its utter wretchedness.

Amilcare Cipriani, the Italian statesman, who lived longer in solitary confinement without becoming insane than any other prisoner of whom there is a record, thus describes, after his release, the sufferings he endured:

"Solitary confinement is a thousand times more cruel than a blow from an axe or a leap into eternity. It is a lingering agony. After two or three years most men die or go mad. The prisoner sees nobody and hears no human voice. He never leaves his cell except for the madhouse or cemetery. No one has ever lived and remained sane for ten whole years of this dreadful punishment. The happiest prisoners of this class are those that go mad. I remember now the terrible depth of my hatred for humanity. I could feel my own brain running off the track and I could not stem the madness which I felt was growing upon me. I remember the terror with which I found myself beginning to talk all the time to myself aloud and I knew this was a precursor of madness."

In the Italian Parliament, in order to correct the impression of those who thought the guillotine should not be abolished, Senor Zanardelli employed these words:

"We are abolishing the death penalty; but in its place we shall give criminals a punishment which will make them long to have that penalty back again."

The penalty in place of the guillotine was to be solitary confinement for life*

Now we will suppose there were added to this solitariness a "blackness of darkness" and the agony of guilt. Then how

* George Knowles, the Boston artist who tried the life of a primitive man of the Stone Age, has spoken of the horror of being alone in a forest in these words:

"That awful lonesomeness there in the woods almost drove me insane at times. During the past ten days I suffered terribly mentally. Those times were critical. I would get to work with my hands, and gradually I would find myself becoming interested in what I was doing, and my mind would suddenly come back to a normal state."

But what if there had been nothing for his hands to do, and no wild beasts or birds to make friends with!

dim the fires of Hinnom! You are familiar with the literature on the subject of conscience and remorse. You have read of the terror of Cain, and of the horrible death of Judas who hung himself on the cliffs of Hinnom; you recall the doing of the vengeful Nemesis of ancient classical writers; you have read Victor Hugo's story of *Les Miserables*; Richter's *book* Titian; Shakespeare's *Hamlet*, *Richard III* and *Macbeth*; and you have been startled at the awful wretchedness which conscience can inflict upon a guilty soul.

But if experiences such as are depicted in the world's literature are possible in this world, as no one who thinks deeply and without prejudice can doubt, and if the Creator has ordained, or if he allows, or if he renders possible in this world the maddening conditions of solitary confinement which men who know most about it declare to be a form of misery more horrible than any physical inflictions can be, then, why may not the same Creator likewise ordain, or allow, or render possible the indescribable anguish of a lost soul in the solitary confinement of another world with no known way of escape from its thralldom?

A further analysis of this that may be called a metaphysical hell will discover souls that might have had the companionship of the noblest and purest personalities, forced to abide alone or in company with the most degraded; memories that might have been stored with deeds of unjust dealings, with words of deceit, with breaches of confidence, unkindnesses and with grief such as was never known in this world bearing down upon the soul hour by hour, century after century, and a mental anguish permitting no recreation, no diminution, no diversion; a longing for sleep with never a moment's sleep possible; a gnawing hunger with nothing to feed it; a burning thirst with not a drop of water to quench it, nor a drop to form a tear in the staring, burning eye; no gratitude felt and nothing for which to be grateful; greed and envy and every other passion raging but nothing to satisfy them; a desire to plunder and burglarize but no house to break into; no counting room to manage, no ledger to post, no family to

provide for, nothing to do except to live over the failures and sins of a lifetime; a pang to hide, but no place for concealment; the outcry for the mountains and rocks to fall and cover from sight, unheeded, sending back only a doleful echo; a terrible retributive conviction that the door of mercy has been closed and a no less terrible retribution of silence and solitude with a pang of ten thousand sorrows briefly and best described in words of Christ, "weeping and wailing and gnashing of teeth" *Hell!* What more of a hell is possible?

Richter's great romance of the suicide suggests a phase of the subject that ought not to be overlooked:

"I cannot repent," said the suffering man, holding his pistol to his brain. "I punish myself and God immediately judges me." Then the man suddenly moves the pistol to his forehead, fires, falls headlong, breathes once and no more. Conscience is represented as standing instantly at the side of the corpse and seems to hear these words from the suicide's "motionless breast and iron mouth:" "Be still; I am judged." But what if the suicide should find that that shot had only paralyzed the soul so that it could not move through space, the thought, meanwhile being possessed of supernormal activity, memory and conscience, in the impenetrable darkness shouting, *You fool! miserable fool! accursed fool!* Why did you shoot yourself? You have only intensified and multiplied your punishments."

The wretchedness of such a soul—who can estimate it? A disembodied soul could pass through literal fires, and brimstone on fire unhurt and dwell with composure and comfort in that detestable valley south of Jerusalem, if that were all. One might

mutilate the human body if the spirit had departed, tear the flesh, cut the nerves, crush the bones to powder and burn the whole corpse to ashes in a literal Gehenna and there would be no hurt. Cremation of the dead is painless. But if the naked spirit were cast into the spiritual Gehenna that Christ reveals, there would be the full measure of agony that Dr. Edwards and Dr. Channing describe. And there is also an implication in the words of Christ that a disembodied spirit will suffer hereafter in a like manner as a living, human body would suffer if cast into the Valley of Hinnom as it was in the time when our Lord walked the outskirts of Jerusalem and looked down upon that ghastly valley below.

May we now ask if Dr. Eliot, representing the liberal Unitarian Universalist Sentiment of the day, is disposed to place in his creed the metaphysical hell we have been describing?

In reply is it said that Dr. Eliot's belief is not intended to annul the hell of this world, nor one of a limited duration in a future world? Then why does he not say so instead of leaving the impression that he has no belief in a hell of any kind, anywhere?

And you men who have dismissed hell from your creed and have grown careless and dare to sin, are you sure that the hell described by Christ, by Jonathan Edwards and Dr. Channing ought not to be restored to your mutilated creed? Perhaps Christ and Edwards and Channing were not in the least mistaken in their beliefs. Perhaps the man who says, "I do not believe in hell," is altogether mistaken in his non-belief; and if so, what may be the final reckoning?

Evidence Based Upon Bible Revelation.

An acquaintance, a neighbor of ours, who was a very bad man said in our hearing, "The reason why men hate the Bible is that they feel if it is true, the life they are living will certainly send them to hell." Doubtless our neighbor was correct in speaking these words and what he said hints at a task required of religious teachers at the present time.

In estimating the value of Bible revela-

tion, in its bearing on the question before us, the opinions of eminent men as in other matters, are entitled to a measure of consideration. No one need be told that there are multitudes who esteem the Bible as the most precious and remarkable book in the world—a book whose records contain the earliest history of mankind, being constantly confirmed by research and excavation; a book whose narratives in

pathos, simplicity and universal interest are unequalled; a book whose ethical teachings by proverb and parable are the purest ever spoken; whose principles of law are so profound that the legal world is still a copyist; whose prophetic literature stands among all other productions of human genius so absolutely alone that there are no other writings with which it can be classed and whose visions and rep-

resentations of the invisible world are so inspiring and self consistent that they have been accepted to the exclusion of almost everything else that the pen of man has written concerning the future life. In view, therefore, of all this, we challenge the right of any man to exclude the revelations of this Book as evidence of a future life and of future suffering.

Testimony of Eminent Men as to the Value of the Bible.

Certainly it is not far out of place to listen to what noted men, in different walks of life, say of this book. Professor Ewald, the celebrated Orientalist and Bible critic, wrote these words: "In this little book (the New Testament) is contained all the wisdom of the world." The distinguished philosopher, Fichte, wrote thus: "This ancient and venerable record contains the profoundest and loftiest wisdom and presents those results to which all philosophers must at last return."

More emphatic are the words of Goethe, the "universal genius:"

"It is a belief in the Bible which has served me as the guide of my moral and literary life. No criticism will be able to perplex the confidence which we have entertained of a writing whose contents have stirred up and given life to our vital energy by its own. The farther the ages advance in civilization the more will the Bible be used."

John Ruskin is another witness whose words have weight with all master minds:

"(the Bible) is the grandest group of writings in the world put into the grandest language of the world, translated afterwards into every language of the Christian world and is the guide of all the arts and acts of that world which have been noble, fortunate and happy."

Sir William Jones, who was judge of the Supreme Court of Bengal, Fellow of the Royal Society, proficient in twelve languages, "whose name," writes Lord Teigenmouth, "is one of the brightest ornaments of English literary history," speaks thus of the Bible:

"I have carefully and regularly perused the Holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains, both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age or in any idiom."

The following are the words of Professor Huxley:

"I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, is to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color; and even the noble stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized? Down to modern times no State has had a constitution in which the interests of the people are so largely taken into account, in which the duties so much more than the privileges of rulers are insisted upon as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere else is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen so strongly laid down. The Bible is the most democratic book in the world."

The following is the tribute paid the Bible by Thomas Jefferson:

"I have said and always will say that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."

Daniel Webster gives what he regarded as the source of his best thoughts and inspirations in these words:

"From the time that, at my mother's feet, or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. . . . I have read the Bible through many times; I now make a practice of going through it once a year. It is a book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule for conduct."

Recently there was published the following comment by Justice David G. Brewer, of the United States Supreme Court:

"No book contains more truths, or is worthy of more confidence than the Bible; nor none brings more comfort to the sorrowing, more strength to the weak, or more stimulus to the nobly ambitious; none makes life sweeter, or death easier, and less sad."

Charles A. Dana, late editor of the New York Sun, wrote thus of the Bible:

"Of all books the one most indispensable, the most useful, the one whose knowledge is most effective, and from which the most valuable lessons can be learned, is the Bible. There is no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence."

The words of Professor G. H. Gardner, of Harvard University, in a recent publication, *The Bible as English Literature*, are worthy of note:

"Much reading of the Bible will soon bring one to an understanding of the mood in which all modern rhetorical art seems a juggling with trifles and an attempt to catch the unessential, when the everlasting verities are slipping by. The quiet self-confidence of Bible method and style make modern story-telling, even in the restrained mechanism of the Greek drama, seem to labor and strive for justification. All the great literature of the Greeks loses when placed beside the compression and massiveness of the Old Testament."

A few weeks before his death, the late President Cleveland wrote the following words:

"I do not believe, as a people, that we can afford to allow our interest in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship and a true apprehension of the power and wisdom and mercy of God."

President Woodrow Wilson, ex-president of one of our leading colleges, ex-governor of one of our eastern states, a man familiar with the best literature, himself the author of valuable treatises, and

elected by the largest vote ever polled for one to fill the highest office of this republic, in an address at Trenton, places the Bible above all other literature:

"No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the Word of God, so that as schoolmaster and as Governor I know that my feet must rest with the feet of my fellow men upon this foundation, and upon this foundation only, for the righteousness of nations like the righteousness of men must take its source from these foundations of inspiration. I am sorry for the men who do not read the Bible every day. . . . It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning. There are problems which will need purity of spirit and an integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought the incomparable and unimpeachable Word of God."

In view, therefore, of the foregoing opinions, and those of ten thousand others of the most learned and devout scholars this world has known, may we not ask why the ex-president of Harvard objects to the revelations of this book, or why he gave the Bible no place in his "selected library?" Was there not here another intended slight?

But whatever the motive, his detraction has turned out from a commercial point of view, a blunder. Many more people resented this omission from "the selected library" than either the ex-president or his publishers anticipated. And we shall be pardoned for saying that after making a study of the writings of Dr. Eliot we have discovered in them nothing recommended by him as of permanent ethical and religious value that is not announced in the Old Testament Scriptures, emphasized in the New and doubly emphasized in the teachings of Christ? And the fact remains that the great mass of people who bear the Christian name have an abiding conviction that the Bible is the only body of literature in the world upon which to build their hopes of a life after death. What shall be said, therefore, of the unwisdom of men who have not had time amid all sorts of cares and distractions

to give careful thought to these subjects, when they parade their doubts as to the teachings of the Bible before a listening public, presenting scarcely any evidence in

support of the parade except a complacent I say so?

The next step to be taken is a study of the teachings of the Bible.

Character of God: His Goodness.

Is God a good being, too good to punish sin? is a question that calls for an answer. That his love and tenderness are clearly revealed in the Bible admits of no doubt. Familiar passages are the following:

For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. The Lord is full of compassion and gracious, slow to anger, plenteous in mercy. The Lord is good to all, and his tender mercies are over all his works. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For scarcely for a righteous man will one die; peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. The Lord is not slack concerning his promise, as some count slackness, but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance.

And now is some one saying that they are these revelations concerning God that clergymen and all other religious teachers should emphasize and accordingly should dismiss hell and its torments from the human mind and human speech. And there are those who do not care to hear any theological announcement except that of the Apostle John, "God is Love." They demand that the theological stop shall be there. And with such people, we too would have the words "God is Love" ring

out loud and clear and have a thousand echoes, especially wherever distressed and miserable people of this world are found—such people as gather in the halls of the Salvation Army, the roughs at Fivepoints, New York City, and in the North and West Ends of Boston.

And if one will read carefully the sermons of the great preachers, Calvin, Wesley, Edwards and others of their way of thinking, one will find a tenderness and love for their fellow men that are unexcelled by any preacher of any religious denomination of any age or any country in this world. The thought and purpose Edwards had in mind he expressed in these words:

"The use of this awful subject may be for the awakening of unconverted persons to a conviction of their danger."

Or, if one will go to the few churches where the word hell unhesitatingly is now used and where a future woe for the finally impenitent sinner is announced, one will find that the preachers there are not hard faced or hard hearted and that the sympathy expressed will out match that of any sermon heard in any Universalist or Unitarian church or in any orthodox church that has wandered and lost its bearings.

The words of the Apostle Paul express the evangelical attitude:

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

Christ and His Teaching as to God's Goodness.

It is generally conceded that the world's Supremest Teacher of ethics and religion is Jesus, the Christ, though the ex-president of Harvard University is one of the few who attribute to Christ no authority above what is purely human. In his opinion Christ was a splendid type of the race, of commanding personality, a great reformer, but nothing more; there is conceded to him scarcely any originality. In his *Religion of the Future*, Dr. Eliot says:

"We have already learnt that the fundamental ethical conceptions recorded in the Gospels had all been anticipated. The fatherhood of God, the brotherhood of man, the conception of God as a spirit, and the Golden Rule—all occur in writings earlier than the Gospels."

And in the pamphlet, *What Unitarians Can Teach their Children*, while speaking well of the ethics of Jesus, he gives warning against teaching anything beyond that:

"The ethical doctrines and personal character of Jesus are secure possessions for the world whose intrinsic value is not dependent in the least on continued belief in the irrational accretions which have accumulated on them during nineteen hundred years."

It is not easy, however, for one to see how Doctor Eliot can fully accept Christ's ethics and have no respect for his theology unless a settled prejudice is playing tricks upon him.

Let us listen for a moment to the opinions of other men who are not charged with blindness in favor of Christian dogma. Says Goethe :

"I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the divine could ever have manifested upon earth."

The words of M. Renan, in his *Life of Jesus* are these :

Jesus is unique in everything, and nothing can compare with him. . . . He is a man of colossal dimensions, 'the Incomparable Man, . . . the Adorable One, who shall preside over the destinies—to whom the universal conscience has decreed the title of Son of God. After him there is nothing more to develop and fructify. . . . He was the creator of the eternal religion of humanity. . . . Between Thee and God there will no longer be any distinction."

John Stuart Mill is an authority among thoughtful people. He speaks thus :

Not even now could it be easy even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve our life. . . . Who among His disciples, or among their proselytes, was capable of inventing the sayings of Jesus, or imagining the life and character ascribed to Him. Certainly not the fishermen of Galilee."

Mr. Emerson, in one of his sayings employs these words: "Jesus has not so much written his name in human history as that he has ploughed his name into that history."

Theodore Parker, too, has spoken well of Christ:

"Jesus pours out a doctrine beautiful as the light, sublime as heaven, and true as God. The philosophers, the poets, the prophets, the rabbis—he rises above them all. Yet Nazareth was no Athens, where philosophy breathed in the circumambient

air; it had neither porch nor lyceum; not even a school of the prophets. There is God in the heart of this youth. . . . That mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in his bosom! Eighteen centuries have passed since the tide of humanity rose so high in Jesus: what man or judge has mastered his thought and fully applied it to human life? Let the world answer in its cry of anguish."

Hundreds of such testimonies as these easily could be gleaned from the writings of scholars and thinkers. But besides there are hundreds of thousands who know the Blessed Master not merely as a teacher of ethics, but know him by a living and personal contact, to be divine and know that no mere man ever spoke as he did, or ever wrought the works he wrought, or ever inspired the divine life that he creates in the human heart. And we know of no thoughtful man who has an idea that Christ's words, as George John Romanes says, "will ever pass away in the sense of becoming obsolete." "After Jesus," says Dr. Weinel, "it is his religion, or none."

Even at the risk of being charged with wandering we too would offer our tribute of praise and gratitude, unworthy as it may be to this ever blessed Christ who measured so high up that the world not only cannot lose sight of him, but can see no one else who approaches him. His character is such as no human genius could invent; his knowledge of the future if he were only a man, is unaccountable; he told his disciples that they would be persecuted and killed; that he himself was to be raised on a cross and then would draw all men unto him, and his drawing power is now such that all classes of men with all sorts of motives are striving to touch the hem of his garment. This matchless personality had no prophets to help or teach him; they had all died before he appeared, excepting John, who merely told of his coming, and this John was thrown into prison and beheaded.

The wisdom of the Rabbis availed him nothing, while, on the other hand, his wisdom astonished and confounded them. He had no books except the Old Testament Scriptures; no newspapers; no magazines; no notable parentage; no recognized prestige; no wealth; no army to fight for him;

no friends at the last to stand by him except a few women.

The contemporaneous testimony will bear the closest scrutiny. "Have nothing to do with this just man," was the entreaty of Pilate's wife to her husband. "I find no fault in this man," said Pilate from his judgment seat. "This man hath done nothing amiss," exclaimed a crucified criminal. "Surely this was a righteous man," was the confession of the centurion when darkness was upon the face of the earth. "I have shed innocent blood," was the testimony of Judas Iscariot, the betrayer. And two thousand years of searching for some defect, backed up by unremitting hostility has made no headway. He died while a young man, leaving no landed estate and no personal property except a seamless garment that the soldiers gambled for, and yet a world of thinkers have been foremost to acknowledge his absolute supremacy among men. Bacon, Newton, Lock, Kant, Hegel, Leibnitz, and scores upon scores of others have found Christ's mind the most masterly and original that this world has known, every attempt to account for which on natural grounds has been met with the worst sort of defeat.

Therefore, on subjects respecting which modern scholars can claim no advantage, how can any one be justified in disregarding what this transcendent teacher says?

That he came on earth to make known the will and character of God, and that he did this, is beyond reasonable question. And it is also conceded that his matchless

parables—"The Lost Piece of Money," "The Lost Sheep," "The Good Samaritan," "The Prodigal Son," his words to the woman of Samaria, his forgiveness of the sinful woman of Capernaum, and that of another woman in the same class in Jerusalem, his promise to the thief on the cross and his prayer for those who were crucifying him, established beyond question the fact that the God revealed in the Bible and in the person of Jesus Christ has a heart of supreme tenderness and love for all his creatures.

Now, though it may disturb our thought this confession must be made that, while these revelations that God is the embodiment of love, of tenderness and mercy contain the most glorious and comforting assurance ever heard, they also are the most perilous revelations in Christian theology, for the reason that men take advantage of them. With the words, "God is love," on their lips, a large class of well-to-do people dare to sin, and sin over again, and deal unjustly with their fellow men. They have so many times been forgiven, and so often found God merciful, that he has lost his authority; sin has lost its heinousness and become so much of a pet that only a few any longer fear it. God's mercy appears to have become the breeding ground for almost every evil bird that flies.

"We must preach the doctrine of hatred," says Emerson, "when love pules and whines."

Character of God: His Austerity.

The next point, therefore, to be considered, is the teaching of the Bible as to God's utter hatred of sin and his threatenings against the sinner. It should be observed, however, that while many of the announcements of the Bible, for reasons already given, are expressed in figurative language, and while figurative representation should not be forced at every point, yet the essential facts must not in the least be diminished. And, as was said before, it is possible that things represented by figures of speech may be many times more dreadful than the language suggests.

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One has not to read far in the Old Testament before making the discovery that God is there represented as a being who is "angry with the wicked every day." It is said that his "fury is poured out like fire;" "that he revengeth and is furious and reserveth wrath for his enemy." His denunciations against sin and sinners and the punishment of wrongdoing as announced in the Bible are in some instances startling, if not appalling. The declarations are that "the wicked shall be dashed in pieces like a potter's vessel;" "they shall be like the beasts that perish;" "like gar-

ments consumed by the moths;" "shall consume like the fat of lambs in the fire;" "melt like wax," "burn like tow" and "consume like thorns." The wicked are said to be "cursed children," "cursed with a curse." God is said to come out against them "in wrath" with "fiery indignation," and in "wrath without mixture." The Pentateuch, the historical books of the Old Testament, the prophecies of Isaiah, Jeremiah, and Ezekiel, likewise the words of the minor prophets, Hosea, Joel, Amos, Micah, and Malachi, repeat the same condemnations. An announcement in the Book of Proverbs (i. 24: 32) is representative of Old Testament revelation:

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity: I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices."

When, therefore, we discover that figure is piled upon figure, that illustration follows illustration, there would seem no room for doubt that the Old Testament teaches that God is a being who can and does loathe and hate sin with the utmost hatred, and that his resentment is such, when the hour comes for dealing with an impenitent and incorrigible sinner, the measure of his severity will be no less than the language of the great preachers of orthodox theology have employed.

In further support of what we have been saying is the fact that no one ever heard an infidel or a skeptic express any doubt that the Old Testament teaches most unequivocally the anger of God against sin and against the sinner.

The words of Garrett Smith fairly well represent the views generally held by the skeptical world: "Orthodoxy in harmony with Bible teaching makes God infinitely more malignant and cruel than are the

most malignant of cruel men."

It is clear, therefore, that the Bible, certainly the Old Testament—part of it, is quite foreign to the theological love-singing and love-making, that of late years have been over-urged and over-done almost everywhere. To be sure there is the reading that "God is love" but also that "God is a consuming fire." One of these passages is just as true and of the same authority as the other. Both must be reckoned with. The words, "Behold, therefore, the goodness and severity of God," represent the whole truth revealed rather than a section of it. This contrast and commingling of God's goodness and austerity are characteristic of Bible revelation. It speaks of heaven, then of hell. It pronounces sentences against man as a sinner, then shows how he can escape from sin and sinning. Old Testament history is a continuous record of God's goodness and austerity. He was good when he planted "a garden eastward in Eden," but austere when with a flaming sword he drove the law breakers out of the garden, and pronounced their perpetual exile from it; he was good after the fall, when he preserved the race from utter extermination, giving summer and winter, seed-time and harvest, rain and sunshine, but austere when he baptized the earth in a deluge, leaving only one family to perpetuate humanity; he was good when he freed Israel from the yoke of Egyptian bondage, but austere when he compelled them to wander forty years in the wilderness, allowing only two of the number of that generation to enter the land of promise; he was good when he showed signal favor to the Jewish people, making them the special objects of his care and love, but austere when piling afflictions upon them during their seasons of rebellion.

The claim is made however that while the Old Testament depicts God's austerity the New Testament unfurls the banner of love. But can any one read carefully the Gospel, the Epistles and the Apocalypse without discovering that the austerity of God is revealed there no less unmistakably than in the Old Testament?

Ananias and Sapphira were struck dead for lying; Herod fell dead and was eaten

of worms because he took glory to himself instead of giving it to God; Elymas was called a "child of the devil and smitten with blindness because he perverted "the right ways of the Lord." We are told also that though one "keep the whole law and offend in one point he is guilty of all," and that "he that showest no mercy shall have judgment without mercy."

Elsewhere this question is asked, "If the righteous scarcely are saved, where shall the ungodly and sinner appear?" Those that "follow their pernicious ways," "natural brute beasts," we are told "shall utterly perish in their own corruption," "to whom the mists of darkness are reserved forever."

Another New Testament writer calls enemies of the Truth "wandering stars to whom is reserved the blackness of darkness."

Paul writes that upon those who receive not the love of the truth, "God shall send strong delusion, that they should believe a lie that they might be damned."

And John who in his old age was the gentlest of the apostles speaks of "the vials of the wrath of God, and of the fierceness and wrath of the Almighty God."

Of a grouping of sinful men he wrote that "they shall have their part in the lake which burneth with fire and brimstone."

Our Lord, the transcendent teacher, this greatest and best friend man ever had, or ever will, or ever can have, taught that in God's estimate, hate is murder; that a lustful eye is adultery; that men who do not

forgive trespasses shall not be forgiven; that this is a sin that shall not be forgiven, neither in this world, neither in the world to come;" that "a rich man shall hardly enter into the kingdom of heaven"; that the unrighteous "shall go away into everlasting punishment"; and that there was a rich man who "died and was buried and in hell he lifted up his eyes being in torments."

This Lord Jesus taught the doctrine of future punishment, in a place called hell, with unwavering directness and clearness. He spoke of these things kindly but firmly; not with "savage glee" but with the profoundest pity and sorrow for the lost. He spoke of the "gulf fixed" and of the "door shut." And the words "whither I go you cannot come." "I know you not," and "depart from me, ye cursed" are appalling imprecations that imply the withdrawal of all hope of future help or restoration. There is nowhere in his speaking so much as a hint that after the final judgment there will be any appeal from the decision of that supreme court of which he is judge or that any basis exists in the laws of that future world for any such appeal.

If therefore we discredit his words, where shall we go? Shall it be to Buddha, Confucius, Mohammed? But who and where are they?

Shall some late comer stop our ears with benumbing words?

O Son of God! Christ of God! Thou hast spoken; we *believe*.

(To be continued.)

We are glad to welcome a new magazine, THE BIBLE CHAMPION, the organ of the Bible League of North America. It continues *The Bible Student and Teacher*, and is edited by Dr. J. B. Hamilton. The first number was issued in August, and it is hoped to continue it monthly. Judging by the first number it ought to prove a valuable help to all those who are interested in the thorough study and earnest advocacy of the Word of God.

The Evangelical Christian, Toronto.

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THE CLUB.

IMAGERY OF THE BIBLE CORRECT.*

MELVIN GROVE KYLE, D.D., LL.D..

The theory of the correctness of the imagery of the Bible is being sustained, as witnesses the whole body of discoveries from the very beginning of archæological research to the present time. This theory is another proof of the fundamental and universal working theories of criticism which is, however, sometimes, in the heat of controversy, forgotten, and its importance overlooked or even belittled. But, whatever the theory of the origin and the authorship of the various books of the Bible, there is always, with only a few special exceptions, the underlying assumption on the part of the critics of the correctness of the imagery reflecting the topography, the flora and the fauna, the seasons, the customs and the institutions. Indeed, upon the trustworthiness of the imagery as upon exactness in the use of words, criticism depends. Etymology only provides the bones of words, it is imagery that supplies flesh and blood and the breath of life, and sometimes something more, also; it supplies that which in a person we call the countenance.

Thus the importance of the imagery becomes very far-reaching. It is no mere unimportant accident of the characteristics of a book that its imagery is correct. If it had a false countenance, it would be so far a false book. It has professedly an imaginary countenance, it so far definitely limits its scope for teaching the truth. This truthfulness of countenance marks the difference between romance and realism in fiction and gives to realism so much wider field for the teaching of the truth. It makes to some extent also the difference between history of the old school and history of the new; between the impassioned declamation of Prescott and the word painting of Ridpath. It makes, alas, the difference between a real newspaper and the works of fiction which

the so-called journalism of today so often inflicts upon a too credulous public.

Then, a witness in court who is caught in inaccuracies of coloring in his description of an event, i. e., the imagery of whose story is not correct, is a discredited witness; while the witness, the imagery of whose testimony is accurate in every respect, ingratiates himself at once in the esteem of the jurymen as probably in other respects a trustworthy witness. So, while the correctness of the imagery of the Bible does not extend its guarantee to every detail of the testimony of the book, it does give it a *good countenance*, which commends it much. *Without* that good countenance, the Bible would be a discredited book. And it is not difficult to imagine how such inaccuracy of imagery, if it existed, would be used by critics to discredit utterly the book as a revelation from God, or even a trustworthy teacher of this modern, self-sufficient world in any respect.

Now, this correctness of imagery, this underlying assumption of criticism of every hue, is being confirmed indisputably in its general features, and corroborated year by year in its minutest details, even in those special features of the imagery which for any reason have been disputed. To this end testify the whole company of Oriental residents, intelligent travellers and scientific investigators, from Napoleon in his account of his Eastern campaigns, to Robinson and Stanley, learned travellers; Thompson, for nearly half a century a resident of the land; Van Lennep, Palmer, in the *Desert of the Exodus*; and the distinguished Clermont Ganneau, in his *Archæological Researches*. To these now may be added Van Dyke, of the present day, traveler, essayist, poet, who comes to us with what he says is to him a new conviction "that Christianity is an out-of-doors religion. From the birth in the grotto, at Bethlehem, (where Joseph and Mary took refuge because there was no room in the inn) to the crowning death on the hill of Calvary, outside of the city wall, all of its important events took place

* "The Deciding Voice of the Monuments in Biblical Criticism."

out of doors. Except the discourse in the upper chamber at Jerusalem, all of its great words from the Sermon on the Mount to the last commission to the disciples, were spoken in the open air. How shall we understand it unless we carry it under the free sky and interpret it in the companionship of nature?" Because we can do so and find the imagery corresponding to the reality, the interpretation carries conviction with it.

LUTHER AND THE MODERN PULPIT.

Dr. J. B. Remensnyder, ex-president of the Lutheran General Synod, sounded some warning notes to Protestantism in St. James' Lutheran Church, where was observed the three hundred and ninety-sixth anniversary of the beginning of Reformation by the act of Martin Luther in nailing the theses to the Wittenburg Cathedral door.

From this able and impressive sermon we select for *THE CHAMPION* one very striking paragraph which will be of great interest to our readers.

"The Reformation was a great movement in behalf of liberty. By it, freedom of conscience, the greatest boon of the last four centuries, was given to the world. Even Michelet, the Catholic historian admits: 'To whom am I indebted for the liberty of publishing what I am now inditing, but to Luther, the emancipator of modern thought.' But every great movement tends to extremes. And so we see to-day in many quarters, dangerous abuse of this evangelical liberty. Liberty that does not degenerate into anarchy must be regulated by law.

"The outcry against creeds in many quarters of Protestantism is an abuse of Christian liberty. What is a creed? It is a concise, definite statement of the teachings of the Bible as arrived at by the consciousness of the Christians of the ages, and then formulated by the Church's greatest theologians. The creed thus becomes the confession of the Church universal. What reason, then, in this railing against creeds as outworn, tyrannical, and divisive? The creed charts the Bible. The Bible can no more be any man's creed than the stars can

be any man's astronomy. The creed is the strongest bulwark in defence of evangelical Christianity.

"That is just the reason the religious free-thinkers and destructive radicals so hate it. Protestants who decry the great ecumenical creeds are trying to subvert the mighty pillars of Christianity.

"Such are some of the proversions of evangelical liberty far too common among Protestants. They are the apples of Sodom borne by counterfeit Protestantism. They are far too prevalent to be overlooked, and they constitute a grave danger. They place a powerful argument in the hands of Roman Catholics against the whole Reformation movement. And it is fitting that on this Reformation anniversary a warning note should be sounded. When Protestantism surrenders the evangelical principle of justification by faith, ignores the necessity of the Church for salvation, and maligns the creeds which enshrine the Christian faith, then it will write the Reformation a failure. What Christendom needs for power and progress is not so much an evangelistic campaign as it does a revival of Luther's teaching on these vital Gospel truths."

Dr. Remensnyder is one of the Board of Directors of the Bible League.

THE CRITICAL GYROSCOPE.

HERBERT W. MAGOUN, PH.D.

It is a well known fact that the grounds upon which the critical theory rests have been repeatedly altered. The original position took the divine appellations as a basis for the division of Genesis into two documents that are wont to be designated as J. and E. Roughly speaking, this was soon found to be at fault, and the "redactor" was drafted into the service to meet the new needs. When that combination broke down, Hupfeld postulated a second "Elohism," to whom, with further help from the "redactor," was consigned the task of accounting for the mixed condition revealed in the supposed texts by the stylistic tests that had been devised. This, at least, is, in a general way, what took place. Exact details are hardly necessary, since the purpose in hand has refer-

ence merely to the changes that have occurred in the critical position.

Metaphorically speaking, a two-wheeled monorail car was devised at the start, the wheels being the divine appellations. The instability of this literary vehicle was soon so evident that a gyroscope attachment was added, in the shape of an accomodating "redactor," which kept it steady on some curves but upset it on others. Then came the second "Elohist," with a counteracting motion, and the gyroscope had become a double-barreled affair, which enabled the car to travel anything from a tight rope to a crooked gas pipe. It began to do so and is still at it. The addition of other parts, like the "Priestly Code," which is commonly designated as P, may be regarded as building up the car body about the operating machinery, and the metaphor is complete. If the gyroscopes break down or are unable to perform their functions as intended, something will happen. Severe tests may show a lack of proper coherence in the parts, and the whole thing may fly to pieces. Need one wonder, if it does? Would such a performance be tolerated elsewhere in literature, as a means of keeping a theory in commission? From *"A Layman's View of the Critical Theory."*

LACKS CRITICAL SCHOLARSHIP.

One of the leading religious periodicals, in reviewing Dr. Magoun's book, *"A Layman's View of the Critical Theory,"* says:

"His work shows practical common sense, while it lacks critical scholarship."

Dr. Magoun, through pressure of his work, was unable to prepare an article for THE CHAMPION at this time. He authorized the use of selections from his recent works, among which is the one reviewed above. We will quote a paragraph from it in answer to his competency to discuss this question:

"If a man has spent five years in post-graduate work in the John Hopkins University, beginning with Greek major and ending with a Sanskrit one, it is, perhaps, safe to assume that he belongs in the general class designated by the term 'linguist.' If, in addition to this, he has succeeded in

securing his doctor's degree and has later been made a charter member of the Phi Beta Kappa, it would tend to indicate that the university so regarded him. And, finally, if his thesis consisted in the editing of some corrupt Sanscrit MSS., there is a further presumption that he was expected to become a member of the class referred to. The commendation of Kaegi, Pischel, and Wackernagel, bestowed upon the completed work, would not refute this conclusion."

It would be interesting to have the writer of the above review of Dr. Magoun's remarkable book measure critical scholarship with him. Self-adulation and the discourteous depreciation of their superiors somehow seem to be the mark of competence of "critical scholars" to criticise what they are unable to create.

THE EDITOR.

INFIDEL INCONSISTENCY.

A man, seeing a Bible in a Cleveland lawyer's office not long ago, referred contemptuously to the Book, declaring it to be over-rated and of little real merit or importance; and, on being asked if he had ever read it, replied that he had not, further than a few passages occasionally.

A few minutes later the lawyer asked him his opinion of the commentaries of Blackstone, and he said that he did not consider himself competent to express an opinion on the subject, as Blackstone was universally recognized as the great authority on law. Besides, his reading of Blackstone was very limited, he added.

"And yet," said the lawyer, "you evidently think yourself qualified to pass an opinion concerning the value of a Book that the greatest men agree far surpasses Blackstone and every other literary work the world has known."

Such is the conceit and ignorance of the average skeptic when any question relating to the Bible is under consideration. He speaks ill of the things he knows nothing of, and because he prefers darkness to light is wilfully blind to truths that can be recognized by unprejudiced persons who are possessed of any intelligence at all.—*Selected.*

OUR PARABLE.

The Tom Paine of Japan.*

CHAPTER VIII.

Letter from New York.

"DEAR BROTHER: Your letter telling me about your very strange and wonderful experience made me very angry at first. After a while my anger seemed so foolish that I chided myself for yielding to it. I said to myself: 'Your brother is an honest and sincere man. He is a man of great wisdom and learning. He is not one who would lightly discard his ancestral faith. It is impossible to believe that he could be deluded. It may be that what he says is true. As I too am an honest man I will do as he has done. I will investigate for myself.'

"I read the holy book carefully, just as you did, and it made exactly the same impression upon me that it did upon you. I purchased the little book called *The Life of Jesus in the Words of the Scriptures*. I read it so carefully and so frequently that I committed it to memory. At last I took the holy book you sent me and went into my chamber and read over the passages, just as you did, and knelt down by my bed and repeated the same prayer. Jesus treated me just as he did you. My heart grew warm and the room became light and I heard music and I sang a Christian hymn so loudly that some one knocked at the door and said:

"Are you sick or crazy? or what is the matter with you?"

"I opened the door, and said: 'I am not crazy. I was a heathen a minute ago, but I prayed to Jesus and he answered my prayer, and I am a Christian now. Do you love Jesus?'

"The man became angry and went away muttering: 'That's another of them gospel cranks!'

"I had decided that I would investigate this matter for myself before I went near any of the critics. The day Jesus became my friend I called upon the young professor who had helped me prepare the cate-

chism. He recognized me at once. He was very pale and seemed greatly concerned. I saw at once that he had heard of his brother's death. The first question he asked me was:

"Did you publish and distribute that catechism in Japan?"

"I said: 'No!'

"Thank God!" he cried, with great emotion. 'I have not that sin to answer for.'

"He then told me that his twin brother had gone to Japan as a missionary, and although they differed in belief about the holy book he would have cut off his right hand before penning a word to hurt his brother or hinder his work.

"I then told him the wonderful story of your acquaintance with his brother—how he saved your life and taught you about Jesus, and thus prevented you from printing the catechism. The professor listened to me with the most intense emotion written in every feature. When I described the death-bed scene he broke down and cried as I never saw or heard a man cry. He sobbed as if his heart would break: 'O, Jack! Dear old Jack! How I have forgotten my promise to you. I wish I had died before stabbing your warm, loving heart with my wicked pen.'

"I was so overcome with the agony of his grief that I could not remain. I gave him the letter, and as I came away he was still sobbing and kissing the letter from his dead brother.

"I determined to do a little missionary work myself. I called upon a number of the higher critics and told them my experience. They all listened very politely; some with real interest, but most of them with a half-concealed sneer.

"I said: 'I understand you are all honest investigators. You seek only the right answer to all these questions. Will you now and here with me, a converted hea-

then, test the divinity of Jesus and his supernatural power by praying to him and asking him to make his own book clear and plain?"

"Not one would for a single moment consider my proposition. They all wanted to discuss technicalities and niceties of language, and called my attention to the rules of criticism by which the holy book was to be tested before it could be accepted. Of course, I was ignorant of these things and could not express any opinion. I knew Jesus was divine, because he had saved me from my sins. I came back to that point, and insisted that, as the book offered a result to souls which was eminently desirable and beneficial, the only sensible and honest way was to accept the conditions the book enjoined and let it prove its own authority by accomplishing the result it professed to be able to do. If it were a great remedy for the diseases of the body, as it is for the sins of the soul, we could settle its claims very quickly by trying it. It would not be fair to take a prescription offered to heal a disease and criticise its grammar or spelling or writing, and reject it without trying the remedy, especially when countless millions have found it a never-failing and instantaneous relief from deadly disease. Not one single higher critic would agree to test the holy book by the standard of personal experience. I came from each believing him to be one of the class the apostle Peter had in mind when he wrote his second letter. He called them 'false prophets and false teachers, who privily bring in damnable heresies, even denying the Lord that bought them, and thus bring upon themselves swift destruction. They speak great swelling words of vanity. They are presumptuous, self-willed, and are not afraid to speak evil of dignities. Many shall follow their pernicious ways; by reason of whom the way of the truth shall be evil spoken of. Spots they are, and blemishes, sporting themselves with their own deceivings. They shall receive the reward of their own unrighteousness.'

"The day after I had visited the professor he came to see me. He did not seem like the same man. His eyes were bright; his face was illumined with a heavenly joy.

I knew what it meant before he spoke. I exclaimed: 'Jesus is your friend. You have talked with him just as I did, and he has treated you just as he did me. He has saved you from your sins. Is it not so?' I grasped his hand, feeling in my soul we were brothers in Christ. He replied, with a sweetness and a joy that melted my heart:

"Jesus has made it all plain to me. He is my friend. I have given him my heart. All my doubts vanished when his peace and joy filled my soul. I came to tell you about it. When you left me yesterday I was suffering the tortures of the damned. I have not had a moment's peace since I helped you prepare that catechism. I knew I had done the work so well that if it were put in print in your country it would be an overwhelming disaster to the religion of my father and my brother. I felt only grief for their sakes; but it utterly robbed me of my peace of mind. When you came to see me, and told me that my evil work had been prevented from accomplishing its purpose, I was unable to conceal my joy. But when I found that my beloved brother's life had led your brother to Christ, and that you had been led to Christ in spite of all I had done to discredit the religion of the Bible, I was convicted of sin in the most overwhelming manner. I, the son of a Christian minister, a professor in a Christian university, had used my vast learning and remarkable ability to overthrow the cause of Christ. Here was a heathen man resisting my sophistry, and, inspired by my brother's self-denying and self-sacrificing faith, finding Jesus as a Saviour. My sin against Christ seemed so deserving of eternal condemnation that I was overwhelmed with despair. The letter from my beloved Jack seemed the only ray of light amid the darkness that threatened to engulf me. Will he rebuke and denounce me, or will he help me to a hope that I may find forgiveness? I held his letter in my hand an hour, not daring to open it. It seemed as if the destiny of my immortal soul depended upon its contents. At last I was conscious that this tension of mind threatened loss of reason, and I opened the letter with a trembling hand. O! the joy it brought me, no words can

describe. Here it is:

"Dear Tom, Beloved Old Pharisee: This is the last letter you will ever read from 'Jack the Prodigal.' I am no longer a prodigal, glory to Jesus! By the time you read this I will be at home in my father's house. What a mercy that such a sinner as I was could be saved. I have found out why Jesus wanted me to come to Japan. I have been greatly blessed in my work. Many hundreds have been led to Christ by my words, but that has not been my most important work here. Jesus knew that you would be deceived into manufacturing that awful weapon for the overthrow of his religion in this land. He planned to have me here to destroy it before it accomplished any evil. I am so glad that I have saved you from the guilt of this crime. It is a comfort to me to know that when you found that your work might hurt me, your love for me prompted you to try to undo the evil. Ah, Tom! it was Jesus's loving heart you were stabbing as well as your Brother Jack's. What a wonderful book it was. I read it with terror and dread. I saw that the ingenuity and wonderful eloquence that for a moment made my own faith stagger would be overwhelming to our work here. I could not but feel a thrill of pride that my brother was such a marvelous genius, but you could well imagine the grief that followed when I saw you use your wonderful power to undermine the faith of your father's Saviour. O, Tom! my life is a cheap price to pay to stay your hand. If I could know that this message from your dying brother would lead you to Christ, I would die content. Remember father's dying message to me. O! what shall I say to him to-day when I meet him? The first question he will ask will be, 'Where's Tom?' I charge you as your brother, who would gladly give up heaven rather than have you lose it, don't cheat father and mother and Jack of your company when the family have their re-union in our home above. Dear Jesus, for father's sake save Tom. Father gave his life to thy service. I know him so well that if he finds, after saving others, any of his own should be lost, heaven would be hell. This is my last prayer, Dear Jesus, save Tom! Save Tom!

"Good-bye, Tom, dear! Remember, you promised to meet us all in heaven! Don't forget! Your loving JACK."

"You may be sure my heart went all to pieces. I could only drop upon my knees and cry and pray: 'O Jesus, for father's sake, for Jack's sake, for thine own sake who died for me, save me!'"

"Instantly my heart leaped with joy. The room seemed to be filled with heavenly light. I heard a sweet voice say, 'Thy sins are forgiven thee.' I have been happy as a bird ever since. I resigned my position last night, and am now ready to go to Japan to take up Jack's work. I was fearful that all the reading and studying in the line of destructive criticism would leave my faith weak and unsatisfactory even in my new life of loving service. But I have given it the most thorough test. The presence of the divine Christ in my own heart is as great a miracle as the raising of Lazarus from the dead. All the supernatural of the Bible in the light of Jesus's presence is as clear as the noonday sun. What a purblind groveler I have been. I found upon close analysis that many years ago dear old Jack diagnosed himself and me with all the wonderful skill he afterward developed in his medical practice.

"He said: 'Tom, you are trying to excuse your sins by picking flaws in the Bible; I am excusing my sins by picking flaws in Christians. We are both in mighty mean business. You are a higher critic and I am a hypercritic. I am afraid both words could be spelled the same way and truly applied to us both—H-y-p-o-c-r-i-t-i-c.'"

"You may be sure I was delighted that we were to have such a helper as this learned and brilliant man. We will start for Japan on the next steamer. Then for a life-time campaign. Our motto will be, 'Japan for Jesus!'"

Concluded.

James A. Garfield: "No man can understand the history of any nation of the world who does not recognize in it the power of God, and behold His stately goings forth as He walks among the nations."

THE WORLD VIEW.

THE BIBLE CHAMPION ABROAD.

Robert Scott, Roxburghe House, Paternoster Row, London, E. C., is our representative in Great Britain. *THE CHAMPION* is on sale in his Book Store. He is sending to leading men 500 copies of the Pamphlet containing a re-print of the Review of Prof. George Jackson's book, "*The Preacher and the Modern Mind.*"

As may be seen from the article copied from a Canadian periodical last month Prof. Jackson was a storm center in Canada. We have concluded 500 copies of the review of his book may be a helpful inspiration to Methodist Preachers in Canada and they have been sent to two Conferences and will go to all the others soon. Our subscription list is steadily growing. We will have contributions from all the leading writers and call especial attention to the one in this number by Canon Hague.

The Methodist Sunday School Journal, May, 1913, announced a proposed advance upon Foreign Mission Fields and Mission Fields at home by those who are responsible for the Graded Lessons. The Presbyterian Church has shown evangelical Christianity the way out of what will be a bottomless bog a little further on. They will see to it that no teaching in the Sunday School shall be opposed to the standards of the Church doctrines. When Methodism is fully awake to the determination to thrust Counterfeit Criticism into the Sunday School literature in spite of the order of the General Conference forbidding it there will be trouble. In the meantime *THE CHAMPION* this month goes to every Foreign Missionary of the Methodist Episcopal Church. We have asked for news of the conditions and especially the needs in dealing with the efforts to instill into the heathen mind false views of the Scriptures. *THE WORLD VIEW* will contain letters, and facts concerning this work from every country we can reach. Any who will contribute one dollar or more to send *THE CHAMPION* to a Missionary who cannot afford it will be given the name of the person receiving their donation. Address the Editor.

THE WESLEY BIBLE UNION.

A correspondent in London writes:

"I have this morning received the November number of *THE BIBLE CHAMPION*, in which I notice a faithful criticism of the book of Prof. George Jackson. I think you will like to see the enclosed circular that has been issued by some members of the Wesleyan body, who are in absolute opposition to the teaching of Prof. Jackson. I hear that it has already met with a good reception amongst the 'common folk' members of the Wesleyan Churches. You will be glad to know that God has a remnant in this land, who still believe in Him and in His Scriptures."

We quote a few paragraphs from the circular. It makes liberal quotations from Prof. Jackson's published book showing how vitally it opposes the "general system of doctrine contained in John Wesley's *First Four Volumes of Sermons* and *Notes on the New Testament*, which are the standards of doctrine to which we are bound by the Model Deed."

"We are driven unwillingly to the conclusion that even more serious than the lecture itself are the findings of the conference concerning it. We cannot understand how the conference can say with respect to a book containing the doctrines which we have here set forth: Rightly understood, the teaching of the book as a whole does not set aside the authority of the Holy Scripture, nor invalidate the authority of our Lord in any matters of faith and practice, and is not in conflict with our standards.' Having high regard for the conference and desiring to recognize its authority we hope something may be done to secure a revision of these findings.

"We have been driven to take this method of appealing to the Methodist public by action of the Methodist Press, which has closed its columns to the expression of opinion on this side of the question, and is thus doing its utmost to prevent discussion of the subject. Professing to advocate research and inquiry, this Press thus endeavors to smother discussion, of

which it is evidently afraid. It has apparently resolved to give its support to doctrines which substitute the opinions of man for the teachings of the Bible and of our Lord and Saviour Jesus Christ.

"In view of these facts we feel it to be our duty to invite those Wesleyan Methodists who discern the terrible peril of doctrines of the type of those which we have here described, to unite with us in an earnest endeavor to maintain Christian truth, and to counteract doctrines which are not only in conflict with our standards but subversive of the foundations of the Faith. We have therefore resolved upon the formation of a Wesley Bible Union, the objects of which are:—

1. To oppose doctrines which discredit the veracity and authority of Holy Scripture or ascribe error to our Lord.

2. To maintain:

i. The Divinity and Infallibility of our Lord and Saviour Jesus Christ.

ii. The absolute and final authority of Holy Scripture.

iii. The Doctrinal standards of Wesleyan Methodism.

The conditions of membership are the signature of a declaration accepting these aims, and promising to endeavor in all possible ways to further the objects of the Union. It is proposed to issue a quarterly journal which will contain a review of the proceedings of the Union, and will deal with the erroneous teachings, to resist which the Union is constituted. We hope the members of the Union in localities will band themselves together for prayer, for Bible study, and for considering the best methods of maintaining and spreading the Truth in their own neighborhood."

The circular publishes the "doctrinal proviso of the Model Deed" which provides that no one shall "maintain, promulgate, or teach, any doctrine, or practice, contrary to *Wesley's Sermons and Notes on the New Testament*." Also forbidding the teaching of the same in the Sunday Schools.

A Church Without a Bible.

ESSENTIALS OF METHODISM.

From the days of John Wesley until now many have taken in hand to set forth just what Methodism is. One of the most recent attempts of this sort which we have seen comes from the gifted pen of Dr. J. Scott Lidgett, the well-known editor of the "Methodist Times," London, and is well worthy the most thoughtful consideration:

"What then are the unchanging essentials of a great Methodism? They can easily be enumerated:

"1. Personal communion with Christ.

"2. The evangelical experience of a full salvation.

"3. The all-constraining zeal of consecrated service.

"4. The intimate fellowship of a spiritual brotherhood.

"5. The sense of a world-embracing and world-transforming mission.

"6. The courage of a great national witness.

"7. The seeking after a great catholic unity which blots out sectarian antagonisms.

"Each of these taken singly was an outstanding mark of John Wesley. Taken in combination they represent the distinctive genius of original Methodism. This great combination made Wesley sublimely indifferent to all minor considerations. He had no patience with the minute interests of hair-splitting orthodoxy, with the mechanical regulations of a narrow ecclesiastism, or with any of the abstract restrictions that fetter practical efficiency."—*Pittsburgh Christian Advocate*.

* * *

Carefully studying these essentials, we discover the omission of "Search the Scriptures" the one essential, without which we would never have heard of the others. Is this the New Methodism? It will be interesting to observe the experiment of a Church without A Bible.

Is this a return to the Old Methodism? It would seem so from the above reference to John Wesley. It would be illuminating to hear the views of the founder of Methodism on Methodism without the Bible. His published Sermons by the Jural Rule of an

Ancient Document may be offered in evidence. The book is a testimony, its contents are a deposition. A quotation will have all the validity of the witness under oath. Volume I, contains a Sermon which answers our question. We quote from page 141, italicizing the expressions which are a fitting comment on the new creed.

"All who desire the grace of God are to wait for it in *searching the Scriptures*. Our Lord's direction, with regard to the use of this means is plain and clear. 'Search the Scriptures,' saith he to the unbelieving Jews, *'for they testify of me.'* (John v, 39.) And for this very end did he direct them to search the Scriptures, *that they might believe in him.*

"And what a blessing from God attends the use of this means, appears from what is recorded concerning the Bereans; who, after hearing St. Paul, *'searched the Scriptures daily, whether those things were so? Therefore many of them believed;'*—found the grace of God, in the *way which he had ordained*, Acts, xvii. 11, 12.

"And that this is a means whereby God not only gives, but also confirms and increases true wisdom, we learn from the words of St. Paul to Timothy: 'From a child thou hast known the *Holy Scriptures* which are able to make thee *wise unto salvation*, through faith which is in Christ Jesus," (2 Tim. iii. 15). The same truth,

(namely, that this is the great means God has ordained for *conveying His manifold grace to man*) is delivered, in the fullest manner that can be conceived, in the words which immediately follow: '*All Scripture* is given by inspiration of God,' consequently, *All Scripture is infallibly true;* 'and is profitable for doctrine, for reproof, for correction, for instruction in righteousness' to the end 'that the man of God may be perfect, thoroughly furnished unto all good work' ver. 16, 17.

"It should be observed, that this is spoken primarily and directly of the Scriptures which Timothy had known from a child; which must have been those of the *Old Testament*, for the New was not then wrote. How far then was St. Paul (though he was not a whit behind the very chief of the apostles, nor, therefore, I presume, behind any man upon earth) from *making light* of the Old Testament! Behold this, lest ye one day *'wonder and perish,'* ye who make so small account of *one half the oracles of God!* Yea, and that half of which the Holy Ghost expressly declares, that *'it is profitable,'* as a means ordained of God, for this very thing, 'for doctrine, for reproof, for correction, for instruction in righteousness;' to the end, *'the man of God may be perfect, thoroughly furnished unto all good works.'*" Sermons, vol. I, page 141.

Kyle's "*Deciding Voice of the Monuments in Biblical criticism,*" from the Bibliotheca Sacra Company, Oberlin, O.

In this field, where discoveries of illustrative material for confirmation of Bible statements and thoroughgoing interpretation of these new data make such rapid progress, we must have works which present all the established results, both old and new. This book comes from the hand of a scholar who has made special studies in this field and has written valuable papers on its more recent and important topics.

He does not think that some of the advanced critics in Old Testament criticism have done justice to the evidence of the monuments in favor of the historical trustworthiness of the Bible statements.

His criticism of these unscholarly reports in archæology is very effective, and his reinterpretation of the evidence from the monuments inspires confidence because of the force with which it is presented and the convincing use of it which his book sets forth.

All Bible students interested in the subject will find Mr. Kyle a wise and capable leader. We must give a hearty welcome to capable scholars who put such valuable materials into good shape for our purposes. Purchasers will find this book a good investment.

—*Christian Standard.*

Benjamin Harrison: "It is by the influence of Christianity that we shall approach universal peace and adopt arbitration methods of settling disputes."

EDITOR'S WHAT NOT.

CONVERSION OF LEWIS

(LEW) WALLACE.

Gen. Wallace has the distinction of being "a soldier, diplomatist, lawyer and author." From 1881 to 1885 he was United States' Minister to Turkey. His book entitled *Ben Hur, a tale of the Christ*, has been given a high place in the religious literature of this and other countries.

An intimate friend of General Wallace has given an account of his conversion to Christianity, and what led to the writing of *Ben Hur*. And we recommend the skeptic to ponder the case and knock at the same door that led Wallace into the temple of truth.

The following is the account:

"Before and for some time after the Civil War General Wallace was inclined to be skeptical on religious matters, particularly as to the divinity of Christ. One day, while traveling he found himself in company with Colonel Ingersoll. Their conversation turned on religious topics, and in the course of the discussion Ingersoll presented his views. Wallace listened, was much impressed and finally remarked that he was not yet prepared to agree with Ingersoll on certain very extreme propositions relative to the non-divinity of Christ. Ingersoll thereupon urged Wallace to give the matter the careful study and research that he himself had done, expressing his confidence that Wallace would, after doing so, fully acquiesce in the Ingersoll view. After parting, Wallace determined to give the matter the most thorough investigation. For six years he thought, studied and searched. At the end of that time *Ben-Hur* was produced. I met Wallace at the Denison Hotel, in Indianapolis, not long after the book had been published. The book was naturally the topic of our conversation. After having told me the story he turned to me and said: 'The result of my long study was the absolute conviction that Jesus of Nazareth was not only a Christ and the Christ, but that he was also my Christ,

my Savior and my Redeemer. That fact settled in my own mind, I wrote *Ben Hur*.'" L. T. T.

A POSTAL CARD PROTEST.

One of the Associate Editors of *THE BIBLE CHAMPION*, to whom the manuscript of "The Fabulous Bible" was submitted, suggested the addition of the following:

"We protest with all the vehemence at our command, against Dr. Kent's book and the favorable comment passed upon it by the *Adult Bible Class Monthly*, January, 1913."

We are in hearty accord with the protest of our Associate Editor, and ask all who will join in it to drop a card to the Editor of the *Adult Bible Class Monthly*, Dr. John T. McFarland, 150 Fifth Avenue, New York City. Get as many others to do the same as possible. All who send protest cards are requested to write to the Editor of *THE CHAMPION*, that he may keep them posted as to the results of the campaign.

We are sure that the time is at hand when the loyal members of the Methodist Episcopal Church should speak in no uncertain language. The indignation and disgust universally felt by the overwhelming majority of the Church, at the betrayal of trust and violation of a solemn pledge given with all the sanctity of an oath, and the insolent violation of a positive command of the last General Conference, have but to be voiced to put an end to the shame and disgrace.

"My partner and I have the fullest fellowship with you in your efforts to establish confidence in God's blessed Word. We take pleasure in enclosing a small amount toward the expenses attending the prosecution of the work. We wish our subscription could have been larger and we wish you every success in your labors in such a good cause."

The "small amount" as our friends modestly term it was so generous a check that it would not take many like it to solve our problem of self-support. (Editor.)

"DISTINGUISHER OR EXTINGUISHER?"

An article on "Higher Criticism" in a religious periodical, gave this as the definition of the term by Drs. Driver and Fitzpatrick:

"Criticism is the art or power of *distinguishing*. Its province as related to the Bible is the determination of the origin, date and literary structure of the Scriptures." It must be true. A critic himself hath said it.

Prof. James Orr, D.D., in "The Problem of the Old Testament" sums up largely in the language of leading and dominant critical scholars the assured (?) results of their "distinguishing" with regard to the Scriptures.

"The Book of Genesis is a book of sacred legend, with a mythical introduction. The description of the Exodus from Egypt, the wandering in the desert, and the conquest and partition of Canaan are utterly unhistorical. The book of Joshua is a historical romance; the narrative gives us exactly what did not occur at the conquest. We have no really historical knowledge of, a patriarchal period preceding Israel's conquest of Canaan. The individuals, Abraham, Isaac and Jacob, are personifications of clans, tribes, or groups, and nothing more. In Judges, Samuel and Kings, we have tradition overgrown with later accretions. Chronicles is the product of a law-crazed fancy which effects a complete transformation of the original tradition and must not be called history. Deuteronomy was a forgery, pretended to have been found in the temple and presented to King Josiah as the recovered law of Moses. The laws found in Exodus, Leviticus and Numbers were written by scribes in the exile or after and introduced by Ezra.

As an illustration of the sweet spirit, profound humility and holy reverence with which these scholars approach the study of the sacred Scriptures, one of the hundreds of quotations, which Prof. Orr gives will suffice.

"The critic exhausts the vocabulary of contempt in conveying his idea of the pedantry, verboseness, insufferable tediousness and barrenness of the Priest's Code, 'Art products of pedantry * * * One

would imagine that he was giving specifications to measurers for estimates, or that he was writing for carpet-makers or upholsterers. * * * Of a piece with this tendency is an indescribable pedantry belonging to the very being of the author of the Priestly Code. * * Nor is it any sign of originality, rather senility, etc."

Who is the reputed author of the laws which are so verbose and suggestive of senility? Moses. Is this the Moses with whom God spake on the Mount of the Law and with whom Jesus talked on the Mount of Transfiguration? The same.

This same distinguished sacred scholar has translated and commented on Matthew and Mark. He leaves out the first and second chapters of Matthew and begins the third chapter without a word of explanation.

With due modesty and humility let us suggest that in the definition of "criticism" above, "Extinguisher" be substituted for "Distinguisher." When he gets through there is nothing supernatural left in the Word of God.

THE BIBLIOTHECA SACRA.

The Bibliotheca Sacra is to be congratulated upon its long and brilliant career. It has no superior in the character of the subjects treated, and for the intellectual ability and literary rank of its contributors. The Editor, G. Frederick Wright, LL.D., alone is enough to make the Quarterly one of the foremost leaders of the world in the realm which has commanded the interest and labor of his whole life. THE BIBLE CHAMPION is not only highly honored, but greatly favored in name and under the direction of its new Board of Directors in being associated with *The Bibliotheca Sacra*. All new subscribers to the *Bibliotheca Sacra* may secure both Magazines for one year for \$2.50. This should be paid in advance and sent to THE BIBLE CHAMPION.

SPECIAL NOTICE.

A large package of CHAMPIONS was returned to the Office in a badly damaged condition. If any subscriber fails to receive the magazine or receives it in bad condition, a postal card to the Editor will remedy the matter. Don't wait.

OUR COZY CORNER

A Chat With Our Readers.

"I appreciate very highly your excellent work in the interest of Bible Truth."

"I am delighted with the purpose of the Bible League. It takes the right stand on the New Theology and the Deity of Christ."

The Editor of the leading organ of a great denomination writes: "I have in some way misplaced my first number of 'The Bible Champion. I do not want to lose a single copy. You are making good in fine shape. Kindly send me No. one. Any assistance we can render let us know. I am giving you editorial endorsement occasionally. Our people are with you and they are a considerable crowd."

"The fact is that papers and magazines are coming so fast that they fairly snow one under. With me it is constantly weeding out. But the Bible Champion in this day and generation should follow very closely upon the Bible, which with me is the first Book. I freely declare that I have no difficulty in accepting it as the inspired and infallible Word of God. I have found God in it, have had fellowship and communion with Him through the truth therein and walked with God there. An experience more precious and blessed than words can express."

"As an old-time subscriber to the Bible Student and Teacher I know it is a shameful neglect on my part that has kept me from congratulating you on the many changes that I see in the magazine. Such work as you and your fellow workers are doing must soon have a mighty influence in calling the churches of the land to take their stand—'If the Lord be God, Follow Him; if Baal, follow him.' The enemy have skulked along under cover. From henceforth the fight will be more in the open, and people will have to show on which side they are. I am calling the attention of my friends to the magazine now with all the more pride at the changes that have been made in it, and above all with confidence that it is now on a sure and permanent basis."

The Dean of the Divinity School in a leading College of one of the great religious denominations writes; "I shall be glad to aid the Champion in every way possible. I am pleased with the magazine and think it is likely to be a factor of great power for good in this time of unsettlement in men's views and the presence among us of so many untenable hypotheses about the Holy Scriptures."

"Though myself Editor of an Apologetic Journal, now in its 12th year, (The Facklan, Stockholm, Sweden,) on the very lines of your own excellent Magazine, I have for several years been a subscriber to the Bible Student and Teacher, whose testimony I highly appreciate and now desire to continue my subscription to the Bible Champion, which to judge from its first three numbers' issues, certainly deserves and I hope also will meet with the heartiest sympathy and support from the Christian public."

One of the most useful and prominent supporters of the Bible League writes: "THE BIBLE CHAMPION should be made permanent. It is the key to the situation. Every Christian Minister and all intelligent Christian Laymen should take it. It should be in every Y. M. C. A. and Y. W. C. A., and Church and Public Library. It should be so edited as to be both profitable and attractive and should work to correct the errors of Sabbath School helps of every sort. In very self-defense the Christian Church needs to sow this well-edited magazine bountifully, that the harvest and the reaping may be bountiful."

A professor of Systematic Theology in a Divinity School of a leading college of one of the greatest denominations writes: "I am delighted with the Bible Champion. It has always been good and in its new form it has lost none of its value and sprightliness. Such stalwart and unequivocal defense of the Bible is just what is needed to-day."

THE LIBRARY TABLE.

The Fabulous Bible.

*A Review of the "Life and Teachings of Jesus," by Charles Foster Kent, Ph.D.,
Lit.D., Professor of Biblical Literature, Yale University.*

By the Editor.

The Historical Bible is the name of a series of books on the Bible. It consists of four volumes on the Old Testament: 1. The Heroes and Crises of Early Hebrew History; 2. The Founders and Rulers of United Israel; 3. The Kings and Prophets of Israel and Judah; 4. The Makers and Teachers of Judaism; and two volumes on the New Testament; 5. The Life and Teachings of Jesus; 6. The Work and Teachings of the Apostles.

We have selected for our review No. 5, which is the key of the series. After we have considered how Jesus fares in this history, we can imagine the fate in store for Moses and the rest.

The fundamental principle of literary ethics is the Golden Rule. Treat your literary *confreere* as you would have him treat you. If you quote from him, be honest. If you discuss or refute his production, be fair. Interpolation, excision, omission, or misinterpretation, which makes him say something radically different from what he did say, is unfair, dishonest and dishonorable.

If a literary production were treated in this manner, the act would merit and receive from all fair-minded people, sharp rebuke and stern reprobation. If a legal document, an affidavit or deposition, were to be treated in this way by a lawyer, he would be curtly rebuked by the Court and might be disbarred for malpractice. If a witness were thus to treat an affidavit or deposition, he would be summarily excluded from the case and might be punished for perjury. If a book regarded as Sacred Writings, the basis of religion, the spiritual guide and the inspired Rule of Practice, by universal Christendom for more than twenty centuries, were to be treated after this fashion, sinners and saints alike

would characterize the act as blasphemy and sacrilege.

A Historical Bible, unless words are meaningless, is a Bible in harmony with the words, incidents and history of the characters of the Holy Scriptures. A careful examination reveals that the clear purpose of the author is to discredit and disprove the plain record. Interpolation, excision, omission and misinterpretation transform the Scriptures into a collection of fragments which are a parody and a caricature on the original book.

The Historical Bible is a challenge to the Christian Church. It bears a fraudulent title. It should be called *The Fabulous Bible*. If it contains a single historical statement concerning the subject at issue, it must be by accident and not by intent. It is an open and undisguised effort to undermine and overthrow the fundamental principle of revealed religion. It seeks to destroy the supernatural record of God's Word and Work among men as contained in the Sacred Scriptures.

The Historical Bible is issued as "a text-book for college, seminary, and preparatory school classes; and a text-book for senior, (fifteen years old and upward) and adult Bible classes." It is specially prepared for this purpose. A merely casual reading shows that it is splendidly adapted for its intended object. It offers assertion for argument, assumption for evidence, and by skilful special pleading and adroit maneuver is well calculated to impress and influence immature and untrained minds.

The classes to which the book is offered as a text-book are evidently to be found in evangelical schools, secular and religious. There are not enough of those who are of the author's way of thinking to make it commercially worth while. As a

plain matter of fact, without mincing words, the whole project is an effort to sneak by the guardianship of evangelical Pastors, Sunday School Superintendents and College Professors and in an underhand way lead astray children and youth. When the program definitely names children, fifteen years old and upward as among those sought to be reached, the author merits curt and stern rebuke. If a heavy-weight were to challenge a feather-weight, the battle would never be fought. Sporting men of high and low degree would hoot the big man from the ring with the contemptuous taunt, "Take a man of your size." The scholar of mature years and professional training who insidiously solicits the opportunity to instruct innocent and unwary youth in order that he may inoculate them with disbelief in the faith of their fathers, should summarily be taught the ethics of the prize ring.

The Preface contains some illuminating reading: "Within the past few years a rapidly increasing body of thoughtful men and women, inside and outside the church, have learned to appreciate and appropriate the practical results that have come from a thorough, constructive application of modern historical and literary methods of study, to the Old Testament."

"What is eminently true of the Old Testament is destined in even larger measure to prove true of the New Testament. The gospels like the historical books of the Old Testament, embody older oral and written sources which reflect the earliest impression that Jesus' personality and words made on the minds of his followers. The first step, therefore, in the quest of the real Jesus is to distinguish and to separate these oldest records from the later variant accounts which blur or conceal the original portrait."

We can stop now and forcast the contents of The Historical Bible. Whatever route the author may take or whatever may be the temporary stopping places, we are confident he will reach the ultimate end of the journey his preface indicates. The author belongs to that school which regards evolution as a universal and unvarying process. Everything is produced by it; the Bible, religion, man himself. Every step is from a false, impure, low degree to

a true, pure, high degree. It appears that when a theory imperatively demands it, evolution may proceed by *inversion*. In this case the original high, pure and true idea has stepped down to a low, impure and false idea until the "variant accounts have blurred and concealed the original." Great is the power of the hypothesis!

To *distinguish* this original record is possible only to the few specially favored minds that have acquired or been endowed with the marvellous gift. It is really the product of necessity. Necessity, the mother of invention, creates the faculty and the modern mind instantly "distinguishes" the lost record. It does not require very great ingenuity to separate it from its embedment where it has lain unnoticed all these centuries. A lead pencil to mark the borders of the "discovery," a pair of scissors and a paste-pot and a pad, and in a few minutes The Historical Bible is in existence. And yet those capable of this wonder really have the hardihood to deny the miraculous!

The preface declares the aim of the present volume to be "to meet the need of a single narrative that will embody the oldest records embedded in the four New Testament gospels and arrange it so it will give a simple, logical, and, as far as possible, chronological view of Jesus' life and teachings." When this is done, "the vividness and consistency of the portrait of Jesus furnished by what are recognized as the oldest records in the gospels are the best demonstration that we have the testimony of the earliest eye-witnesses whose words have been preserved."

When the reader has been sufficiently fascinated by the assurance that at last Christianity is to "rest on firm, unassailable historical foundations," it is a sad disappointment to learn that the "baseless fabric of his vision has melted into thin air." There is no "oldest account;" there never was. The "distinguisher" has merely taken the simple, plain story of the contemporary witnesses and selected a verse here, and a verse there, that will best serve his purpose. The remainder, which is termed "embedment" is cast aside as the debris which "blurred and concealed the original truth."

The author having separated his so-

called "original" offers it to us, that we may "listen to the words of the Divine Friend and Teacher of men that we may be captivated anew by their irresistible truth and charm." To test for our readers

the author's original story of Jesus, we will take three selections: The Birth and Boyhood, Gospel Miracles, and The Resurrection.

The Birth and Boyhood of Jesus.

The "oldest record" of the Birth and Boyhood of Jesus is found in the second chapter of Luke. It consists of verses 1-7; the first half of verse 21; and verses 40-52; a total of twenty and one-half verses. At the first reading the reason for this arbitrary selection does not appear. No one takes seriously the author's pretense of the discovery of the "oldest record." We read the verses again, carefully. We find the reason.

We recall that Thomas Jefferson, who wrote the Declaration of Independence, imagined he could re-write the Bible. He began with the Evangelists; having completed the work that far, he discontinued the effort. He took a little leather bound volume, resembling an old account book and on its pages pasted the verses or parts of verses which he clipped from the four Gospels. He arranged them in their proper order to make a connected narrative. He made no pretense of the possession of a mysterious gift of "distinguishing" two records. He merely omitted every verse or part of a verse that to his mind "was ambiguous or controversial, and every statement of fact that would not have been admitted as evidence in a court of justice." This was his way of stating the dogma which Hume invented that "no evidence could prove a Miracle."

Upon comparing The Historical Bible with the Jefferson Bible, we find that both contain the same verses recording the story of the Birth and Boyhood of Jesus, with this variation; the author omitted the 39th verse which Jefferson quoted; Jefferson omitted the 49th verse which the author quoted; both practically tell the same story. We now recall that both belong to the same school so far as Miracles are concerned; both have managed to eliminate all the supernatural from the story; the author by the pretense of "distinguishing" the "oldest record;" Jefferson by the simple, straightforward declaration that he omitted what

did not commend itself to his mind. They both eliminated from Luke's story, The Annunciation to Zacharias, The Annunciation to the Virgin, the visit to Elizabeth, The Magnificat of the Virgin, the Shepherds and the Angels, the visit of the Shepherds, the prophecy of Simeon, the words of Anna the prophetess. The whole of Matthew's story is eliminated, The Annunciation to Joseph, The Visit of the Wise Men, The Star, The Warning of God to go home another way, the Warning to Joseph to flee with the Virgin and the child Jesus, The Return to Nazareth to fulfill prophecy.

What dismay to the Children of Christendom! The Christ Child, with the Angels and the Shepherds and the Wise Men, all gone! Christmas gone too! Is it possible to imagine any single act that would destroy more joy and cause more grief than to let either of these two wise men re-write the gospel story of The Birth and Boyhood of Jesus!

The first impression made by reading this fragment is its strange text. It varies from the Authorized Version twenty-five times in twenty verses. None of these changes appear in either the English or American Revised Versions. It is merely an attempt to lower the dignity of the Scriptural style by modernizing its diction. In every instance where thou, thee, thy, or ye, occurred it was changed to you or your. In none of these changes is anything, any new light or meaning added. It is merely an effort to exploit scholarship by a personal version. The world's greatest scholars in Great Britain and America, who had been chosen for the Committee on Bible Revision, because of their special qualification, devoted years to the task of preserving the matchless authorized version's style unmarred save where necessity demanded a change. The Fabulous Bible afflicts every lover of the word of God to whom its very phraseology has become

precious, by flippantly making many useless and unnecessary changes.

In contrast, read what the American Committee on Revision had to say about changes:

"We are not insensible to the justly lauded beauty and vigor of the style of the Authorized Version, nor do we forget that it has been no part of our task to modernize the diction of the Bible. But we are also aware that the rhetorical force and the antique flavor which we desire to retain do not consist in sporadic instances of uncouth, unidiomatic or obscure phraseology. While we may freely admit that the English of the Scriptures, can as a whole, hardly be improved, yet it would be extravagant to hold that it cannot be bettered in any of its details."

Before going further with the review we will apply the principles with which we began.

Would the author permit a fellow writer to treat his book as he has treated the Bible? Omit what he pleased, interpolate what he pleased, interpret as he pleased, and then give the fragments the original name of the book and credit it to its original author? No! He would rave and fume and denounce the rending assunder of his production, its mutilation, its falsification, as a capital offence and worthy of the most condign punishment.

The great jurist, Simon Greenleaf, eminent authority on both sides of the Atlantic, says:

"It is quite erroneous to suppose that the Christian is bound to offer any further proof of the genuineness and authenticity of the Holy Scriptures. It is for the objector to show them spurious; for on him by the plainest rules of law lies the burden of proof."

The Gospel Miracles.

The author seems to feel that the process of eliminating the supernatural entirely, in imitation of Jefferson will not be profitable. He seeks to accomplish the same result by indirection. His scheme is adroit, but not clever.

Page 100. "As a rule miracle stories found in the Jewish Scriptures gather about certain great characters, such as

Judge Francis J. Lamb says: "The Books of the Bible under the jural rule covering Ancient Documents are competent evidence; each book is a testimony; its contents a deposition. The Critic has no more right or reason to pretend to put the Bible on trial than The Magna Charta, or The Declaration of Independence."

The author finds himself convicted of tampering with a deposition when he mutilates the Scriptural Record. The only way to overthrow a deposition is by better and more competent evidence. The author offers his opinion to contravene the deposition of competent witnesses who were contemporary and personally familiar with the occurrences. If the author were giving his testimony on the witness stand under oath he would be asked what he knew about these occurrences which took place twenty centuries before he was born. It is laughable to suggest that an opinion twenty centuries away could outweigh the testimony of personal knowledge at the time.

The books which the author mutilates are the Sacred Writings of the Christian Church. Christians of all faiths for Twenty Centuries have believed and taught that this is the Word of God, written by men chosen by God and inspired by Him, that His Church might have an accurate and competent guide in all matters pertaining to right living and Christian duty. In the estimation of myriads of holy men and women throughout the whole world, the wanton mutilation of the Holy Book as the author boastfully declares he has done, is an act akin to the sacrilege of breaking into a house of worship, tearing the Pulpit Bible to tatters and adding to this, befouling and battering into shapeless ruin the Holy Vessels of the Sacrament of our Lord.

Moses, Samuel, Elijah and Elisha, who lived before writing records became common."

This is intended for the class of youth, who may be presumed to be ignorant of the facts. Of course the author knows better. He is not ignorant of archæological discoveries.

Dr. Kyle in his *Deciding Voice of the Monuments*, page 83; "That the theory of the ignorance of the patriarchal age has been absolutely abandoned by every one hardly needs to be stated. . . . Evidence has been found of the establishment of a postal system in Babylonia extending to its Palestine province about seventeen hundred and fifty years before the time of Abraham. The discovery of the Tell Amarna tablets revealed the literary conditions in Palestine about midway between Abraham and Moses. The widest diffusion of letters is indicated. All sorts of people are found writing letters, governors and court officers, petty officials, private citizens, ladies and servants. When there is added to all this the overwhelming evidence from recent excavations of the general culture and refinement of patriarchal Palestine, the case for the theory of patriarchal ignorance becomes ridiculous. No wonder some people desire to forget that it ever was a theory."

The author does not forget. He merely omits. In the first volume of *The Historical Bible*, "*Heroes and Crises of Early Hebrew History*," pages 16, 17, he devotes nearly one page to the tablets named above by Dr. Kyle. His reference shows he was perfectly familiar with the facts as to the critical error with regard to "patriarchal ignorance." "The wide diffusion of letters" is described in vol. 1, but in vol. 5, we are told that "Miracle stories gathered about Moses, Samuel, Elijah and Elisha, who lived before writing records became common." The "distinguisher" will find it a difficult task to "separate the variant account from the true original" and prove both volumes accurate history.

We find that it will be necessary now to scan very closely what the author has to say.

Page 100. The author relates the miracles of Buddha; on page 105, those of The Holy Coat of Treves. There seems to be no reason for this reference but to suggest that the legends of Heathen Gods and Relics of Saints possess equal historical basis with Bible Miracles. The implication is too preposterous to refute.

Page 104. "The transformation in character of such men as Levi and Zaccheus,

the corrupt tax-collectors, were as unmistakable miracles as any recorded in the gospels."

Transformation in character is never taught in the Scriptures. The new Birth is. Conversion is a new creation. Paul put it very strongly: "Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." (1 Cor. v. 17.) The creation of a new man is as great a miracle as the creation of a world. The author however, means by transformation, the turn about signified by an act like signing the pledge or making a New Year's promise, an act merely natural; if he were to accept the supernatural character of conversion, instead of getting rid of a few miracles, he would add to the record countless millions of the twenty centuries of Christian life and experience.

An illustration of the unreliability of the author's scriptural references is found in the above passage; "Levi and Zaccheus, the corrupt tax-collectors." There is not the slightest reference or intimation or implication anywhere, that Levi, called Matthew, a disciple, and the author of the Gospel which bears his name, was "corrupt." If the author were on the witness stand and testifying under oath, he would be called upon to produce evidence. If he failed, as he certainly would, he would have applied to him a vital legal principle, "False in One, False in All." When a witness is shown to have given false testimony once, all other statements he may make are judged by the one; all are considered false, and he is excluded forever from any connection with the case.

Page 104. Miracles are divided into four distinct types; (1) Those of moral and spiritual healing; these are transformations in character and not supernatural; (2) Mental healing; "Psychology helps us in part to fathom the mental states which result in these marvelous transformations, but they are still shrouded in mystery; (3) Physical healing, these have been likened as we have shown above to the legends of heathen gods and saints' relics and other healers; (4) those illustrating power over natural forces.

Page 108. "The miracle stories cited by the evangelists to illustrate Jesus' power over natural forces fail to meet the tests of the critical historian." And, of course, that is bad for the evangelists.

The discussion of miracles is so confused, so carelessly arranged and so uncertain in conclusions that to follow his argument is a waste of time. We can better ascertain his attitude by taking up the various miracles which he quotes and give his comments.

Page 102. "In the account of the recovery of Jairus' daughter, most earlier interpreters were inclined to find a miracle. As a matter of fact according to the oldest record, 'Jesus himself declared, 'the child is not dead but asleep.'" A contemporary medical authority says, "Her spirit came to her again." (Luke viii. 55).

102. "Of the several different accounts or possible interpretations of the same incident, the simpler or more natural interpretation should be adopted" (Why?) "Thus in the narratives of Mark (i. 16-20) and Matthew (iv. 18-22) Jesus simply called his earlier followers and they, without hesitation, responded; but in the parallel account of Luke (v. i-ii) their call is preceded by a miraculous draught of fishes." To be sure of getting rid of this miracle, we will, of course, cast the fish back into the sea.

Page 105. "It has commonly been held that Mark (i. 40-45) records the cure of a case of real leprosy, which has hitherto proved incurable; but Jesus' command that the man go to the priest and perform the ablutions provided in Leviticus (xiv. 1-32) for certain types of skin affections, which were popularly called leprosy, but were in reality curable, suggests the nature of the disease." Profiting by our previous experience, we go to Leviticus and find, of course, another invention. There is no "certain type of skin affections," that is only another invention of the author. The words leper, leprosy, plague, all relating to the same disease occur nineteen times in the chapter.

Page 105. "The account of the healing of the woman afflicted with an issue of blood is regarded by many medical authorities as a case of auto-suggestion."

Who are they? How many? Were they contemporaries, or like the author, twenty centuries away? The contemporary medical authority records that "Jesus said, somebody hath touched me; for I perceive that virtue is gone out of me." (Luke viii. 46). We prefer the deposition of "Luke, the beloved physician," to the guesses of a world full of experts whose testimony may be had by the highest bidder.

Page 106. "Measured by the critical historical canons, 'the raising of the widow of Nain's son' must be omitted; as it bears on its face the marks of late origin; the close analogies between the narrative and the ancient story of the healing of the boy by Elijah and the variant form of the same story in 2 Kings, 4, have been noted by many interpreters." Name a few! Of course this is an implication that the evangelist cribbed the story and put it in his deposition.

Page 106. "The account of the raising of Lazarus from the dead is recorded only in the Fourth Gospel; it is quite probable that the evangelist never intended his account to be understood as literal history, but rather as an allegorical illustration of Jesus' spiritual power." *It is quite probable* that the author has not the slightest idea of what the evangelist's *intentions* were, any more than he has the slightest evidence in proof of his assertion that John recorded a historic fact as an allegory.

Page 106. "The account of the changing of the water into wine at Cana is not found in the older gospels. It appears for the first time in the Fourth Gospel, where in all probability it is to be interpreted allegorically." There it is again! Old *probability*! What a ready helper when facts pinch! And *allegory too*! The author's guess would not carry much weight against John's deposition.

Page 107. The stilling of the tempest is eliminated so simply as to excite a smile. "Squalls on the northern end of the Sea of Galilee are famous for the quickness with which they sweep down over the lake and the equal suddenness with which the waters become calm when

the storm is past. Jesus' words, 'Peace, be still,' are even more appropriate, if originally addressed to his perturbed disciples, rather than the troubled sea. The words which follow in Mark (iv. 20) 'Why are you fearful? Have you not yet faith? are, in fact addressed to them. It is easy to see how the sudden passing of the squall and the almost immediate quieting of the waves would be attributed to Jesus' divine power, so often revealed in dealing with the fears and passions that perturbed the spirits of men." Mark the naive ingenuousness of the author in not *saying*, but suggesting that Jesus spoke to the disciples "Peace, be still" instead of saying it to the sea; but you find upon carefully reading the paragraph again, he has left a loop hole for escape as big as a barn door. It is a shame to make sport of the blind; but to tell such a tale as this to the old sailors who had spent their lives sailing and fishing over this little sea, would be answered with a wink and a proverb akin to, "Tell that to the marines!"

Page 107. The feeding of the multitude is as ludicrous as stilling the tempest. "Jesus allayed the spiritual hunger of the multitudes. He also inspired in them the spirit of unselfish giving which would lead each to share what he had with his neighbor. Hence in giving them the bread of life, Jesus satisfied both their physical and their spiritual needs." We must remember that the author is telling all these fabulous yarns for the amusement and possibly the instruction of children and youth. He probably aims at maintaining as high a standard of probability as Little Red Ridinghood or Cinderella. Where is the boy of at least ten years of age in the average Sunday School who would not ask, "Did the boy get his lunch basket back?"

Page 82. Referring to the healing of the man with an unclean spirit; "The term was used by Jesus' contemporaries to describe a moral degenerate who was the victim of his own evil acts and habits. Whether these were revealed by a deranged mental condition or simply by his depraved appearance, word and actions is not clear."

Page 104. "Whether or not Jesus accepted the popular explanation of insanity as due to demoniacal possession, he adopt-

ed it for practical reasons as a basis for the cures which he worked."

Page 238. Referring to the healing of the boy with the deaf and dumb devil; "The symptoms of epilepsy are described with unusual detail. The act of healing corresponds to many recorded in the Galilean ministry. The child was seized with a paroxysm and then fell in a swoon from which Jesus revived him."

Epilepsy is entirely the invention of the author. Matthew, Mark and Luke relate the incident with full detail. All agree it was demoniacal possession.

This subject was discussed in THE BIBLE CHAMPION in the November issue. A brief quotation is made:

"No sane mind can read the stories told by the evangelists without being convinced that Jesus treated each case as one of demoniacal possession; if they were all cases of 'epilepsy, lunacy, or other acute nervous disorders,' there are only two possible views of Jesus' conduct; He either knew the persons were victims of ordinary diseases and pretended to treat them as possessed by evil spirits, or he did not know that they were ordinary disorders and really believed them to be possessed by evil spirits. In the first case he was a conscienceless fakir; in the second he was an incompetent quack doctor."

Judge Lamb says in the October CHAMPION, page 119:

"We do not here consider the charges impugning the integrity and capacity of Jesus farther than to observe that the critics' charges do not terminate on Jesus, the Supreme Prophet and Teacher sent from God: Necessarily those charges reach beyond the agent to the Principal, for sending a hypocritical or incompetent Teacher to men To contend that God sent an incompetent or hypocrite to found and teach the Christian Religion in the world, is grossly derogatory to God and his attributes of Holiness, Righteousness, Justice, Goodness and Truth. Such teachings contain the very essence of the abominable sin of blasphemy. Those who by such contentions and teachings earn the title of blasphemers cannot by pious palaver take themselves out of the category that designates sin."

The Resurrection of Jesus.

Up to this point the author has exercised masterly self-restraint. But when he reached the Resurrection of Jesus, the supreme fact of human history, he rose to the occasion. He let go. He invented a vagary which never before had "entered into the heart of man." We will not deprive him of the pleasure of telling the wonderful story.

Page 300. "The Christian Church in the past has turned almost exclusively to the Gospel narratives for the record of the Resurrection. This tendency was perfectly natural, for they furnish the logical conclusion to the Gospel story. They do not, however, represent the earliest and most direct testimony. That is found in 1, Corinthians, xv. 1-8.

The Church has thus given to it for the first time, the original "oldest record" of the Resurrection, from which has been separated the "variant accounts which blurred and concealed the original truth." We congratulate the author upon the possession of a "distinguisher" of such super-fine quality as to elevate him far above all of his compeers. This attachment works as mercilessly as a buzz saw. All four evangelists with their Resurrection stories so vivid, so life-like, so natural, had to go. They had to give place to eight verses from the letter of a man who was not there, saw and heard nothing himself, but relates the story as told him by others who were there and both saw and heard, but whose testimony was rejected as incompetent and inaccurate by the "distinguisher." How it could become both competent and accurate when repeated as hearsay is one of the marvels of the modern mind.

Analyzing Paul's testimony:

Page 300. "It is all the more significant because it is entirely independent and in many respects at variance with the accounts found in the Gospels. It speaks of six appearances to various disciples or groups of disciples of whom Paul himself is the last. Of these six appearances a definite reference is found in the Gospels to only one—that to Peter to which simply an allusion is made in Luke xxiv.

34. Paul's reference to the appearance to the twelve is so brief that it is not clear which of the gospel accounts of the appearance to the disciples records this event."

"Independent!" How can it be independent when it is only hearsay from those who saw and heard? "At variance!" Then Paul must have varied it; the eye and ear witnesses would not be likely to vary their own experience. "The reference to the twelve is so brief that it is not clear to which of the gospel accounts of the appearance to the disciples records this event." That is, there were two appearances to the twelve, one when Thomas was absent; another when he was present; Paul's reference is so brief that it does not declare which of these is meant, therefore no appearance was made to the Twelve at all.

No one would imagine from reading The Historical Bible that upon the Resurrection of Jesus hung all the hopes of all men for time and eternity. The author shows to it about the same dispassionate concern he would give to a strange dog fight. He ignores the testimony of Jesus' disciples and intimate companions. They would be the first to be sought out by the wide awake, enterprising, honest news-gatherer. They had all seen Jesus after the Resurrection. Some of them had been to the empty tomb early the day Jesus rose. Some of them had met the women who saw Jesus and received by them a message from Him. Two of them had walked and talked with him on the way to Emmaus. All had been in his presence several times. The first time he had shown them his hands and feet and bidden them handle him. The beloved disciple many years after said "our hands have handled him." In the midst of their wonder, Jesus asked if they had any meat, and they gave him a piece of broiled fish and a piece of honey comb and he did eat before them. They saw him depart into the skies after he had given them his final instructions and bade them farewell. Ignoring all these circumstantial records carefully gathered, verified and approved

by the inspiration of the Holy Spirit to guarantee their accuracy, to let an absentee tell in eight verses a hearsay story is so absurdly farcical that its like cannot be found in human literature. We wonder no longer that this invention had never been launched before. No one in his right mind would care to assume responsibility for such farrago.

We will let the author, in his own words, reveal to us why he cast aside the full testimony of the Gospels for this tiny fragment from Paul.

Page 306. "The earliest account of the appearances of Jesus to his disciples, was given by Paul. These appearances, Paul indicates, were not physical, but in the form of visions. Paul makes no mention of the empty tomb. The oldest gospel narratives, Mark and Matthew, speak of it; but Matthew implies that Jesus' revelations to his disciples were not through the physical senses, but through the inner spiritual consciousness. Suggestions of physical resurrection are found only in Luke and John."

"These appearances, Paul indicates, were not physical, but in the form of visions." In the fragmentary "oldest record" the word "appeared" appears several times, always with the same meaning. The Standard Dictionary defines "appeared" thus: "To come forth into view, especially from a distance or from a place or state of concealment, become visible, as 'he *appeared*' to above five hundred brethren at once." The idea of visions is to be found nowhere save in the mind of the author as a way of getting rid of the physical resurrection which his own "oldest record" declares as plainly as is possible in human language.

"Paul makes no mention of the empty tomb." Why does not the author instead of selecting part of Paul's resurrection story, tell all of it?

"They took him down from the tree, and laid him in a sepulchre. But God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

"As concerning that he raised him up

from the dead, now no more to return to corruption, he said on this wise: I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God fell on sleep, and was laid unto his fathers and saw corruption. But he, whom God raised up again, saw no corruption (Acts xiii. 29).

Where is the vision here? Was the grave empty when Jesus had risen to return to it no more?

"Matthew implies that Jesus' revelations to his disciples were not through the physical senses, but through the inner spiritual consciousness." Again we are compelled to demand the evidence. There is not a word of proof of this statement. Read Matthew's own story and see with what recklessness these words are uttered.

"As they went to tell his disciples, behold Jesus met them, saying, All hail!" Do we meet a person or hear him speak by physical senses or inner consciousness? "They came and held his feet, and worshipped him." Did they hold his feet with their cal senses or inner consciousness? "They eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Matthew xxviii. 9-20.

Were the disciples aided in going to Galilee by their inner consciousness or their feet? When they climbed the mountain? When they saw him and heard him, was it by the senses of sight and hearing or inner consciousness?

One part of Matthew's story is never elaborated by those who seek to discredit the Resurrection. "The chief priests assembling and counselling with the elders gave large money unto the soldiers, saying, Say ye, His disciples came by night, and

stole him away while we slept. They took the money and did as they were taught."

So far as we have learned, the literature to discredit the Bible is not given away. It is held at a high price. That may account for the energy and persistence shown in its production. The Historical Bible of six volumes is sold at \$6.50, *net*.

The temptation is to be led into discussion of these vagaries and thus fail to note and rebuke the vicious wickedness of the whole invention.

The testimony of the Four Evangelists has been accepted by the courts of jurisprudence for centuries. Each book is a testimony, its contents a deposition. Four reputable, competent, truthful, holy men have given us their personal knowledge of the facts. The Church for twenty centuries has accepted their testimony as true. The author presumes to question the evidence of these witnesses about incidents that occurred twenty centuries before he was born. The most ignorant rural justice of the peace would dismiss peremptorily any witness who would demand the privilege of testifying concerning matters that occurred centuries before he was born.

We can understand how this book might be offered to the children of an adherent of a liberal religion, whose unbelief was natal. But to offer it as a text book for Bible study to the children of evangelical Christians is an intolerable insult. A patriot who detected an insidious scheme to teach his child treason, would express his indignation in language more forcible than polite. It is beyond belief that a sane mind can believe an act permissible in religion which all honorable men fiercely resent in secular life.

The Adult Bible Class Monthly, published by the Methodist Episcopal Church, is the organ for classes comprising over two hundred thousand young men. Its editor was re-elected by the last General Conference, which adopted this order: "Those who are in charge of our official publications should consistently adhere to a cautious and wise policy during these times of unrest. Such a policy should in-

clude the avoidance of unsettled questions so far as is consistent with honesty in teaching. If tentative views are set forth, they should be plainly labeled 'tentative.' Care should be taken to keep the teaching of our literature in harmony with the fundamental doctrines of evangelical Christianity and the standards of the Methodist Episcopal Church."

The Adult Bible Class Monthly in January, 1913, published a list of books under the heading, "Books that help understand." The list included books by Driver, Skinner, Bennett, M'Neile, Mitchell and Eiselein, who are well known as authors and teachers of destructive criticism of the Bible. It also included The Historical Bible and contained the following tribute to the first volume in the series:

"Of unusual value to the honest student is '*Heroes and Crises of Early Hebrew History*,' by Charles F. Kent, both because of the concise and illuminating presentation of the history of religion, contemporary with the writer of the early part of the Old Testament and the sincerity and frankness with which the questions naturally arising in the study of Genesis and Exodus are met and discussed."

The twelve numbers of the Adult Bible Class Monthly for 1913 quote from and refer to eighteen books of authors who are well known to be Counterfeit Critics. There are one hundred and forty such references and quotations. The book most commended by frequent use is The Historical Bible; it is quoted and referred to forty times; Hastings' Dictionary, twenty-two times; Driver, fourteen times; Dummelow's Commentary, eleven times.

What would happen if any periodical in Methodism or in any of the great evangelical denominations were to contain one hundred and forty favorable references to and quotations from Mrs. Eddy and her associates? No one will pretend to compare the error of Christian science with that of the error whose determined purpose is to overthrow the faith of the Church of God in the genuineness, authenticity and authority of the Bible as the Word of God.

Counterfeit Criticism of the Scriptures.

This is the name of a most interesting pamphlet by Rev. Jay Benson Hamilton, D.D., of the Methodist Episcopal Church, who is doing missionary work in connection with the Trinity Church of that denomination in New York City. Prior to its appearance in print, this very able paper was read before the Methodist Ministers' Meeting in the great American metropolis. As a clear setting forth within a short compass of the dangers of Higher Criticism and the attitude of Methodism, properly interpreted, toward it, we have seen nowhere any discussion that will at all compare with this one.

It is not unusual to hear a minister who himself is thoroughly sound in his faith and teaching remark that he is not afraid of the Higher Critics. The trouble with such preachers in most cases is that they have given the subject very little attention and that they do not really know to what extent the critics are assailing and attempting to undermine the Holy Scriptures. That these men will ever be able to disprove and permanently destroy the Divine Revelation we ourselves do not at all fear; but the trouble is that they may mislead and poison the minds of thousands and wreck their immortal souls. We owe it to our generation to save it, if we can, from being led into such a wilderness of error and from the awful consequences that must follow. Indeed, our first and highest obligation is to the people with whom we are contemporary, to the hundreds of millions of our own age.

The lack of space forbids us to follow Dr. Hamilton in his exposure of the methods of the Higher Critics, in his explanation of what they are attempting to do, and in his blistering characterization of the Methodist preacher who repudiates his solemnly assumed vows and echoes the sentiments of these pharisaical skeptics, not having the moral decency, if such be his convictions, to betake himself out of the fold.

One of the most alarming things to which the writer calls attention is the fact that this heretical teaching has already to some extent found its way into the Sunday school literature of the Methodist Episcopal Church, and that when it was brought to the attention of the General Conference of that denomination that body merely temporized with the evil by requiring it to be marked "tentative," instead of absolutely prohibiting it. As is generally known the Northern Presbyterians have had much more serious trouble than the Northern Methodists in keeping this subtle poison out of their Sunday school periodicals. More and more this blighting contagion, in various ways, is spreading toward the South, and already the time has come when we need to scrutinize searchingly every man whom we place in a responsible position. Only by an unceasing vigilance and a courageous demand that all our preachers and teachers, from the highest to the lowest shall be true to the doctrinal standards of our Church, may we hope to escape this threatened invasion of revamped infidelity. . . . "It is not saying too much to declare that the Christian Church has come to the dividing of the ways. 'What concord hath Christ with Belial? or what part hath he that believeth with an infidel?' (II Cor. 6:15.) The hour has struck for some prophet of God to repeat to the people of God the challenge of Elijah: 'How long halt ye between two opinions? If the Lord be God follow him; but if Baal, then follow him.' (1 Kings, xviii; 21.)" . . . (Author.)

Send ten cents to Bible League, 86 Bible House, New York City, and secure a copy of this instructive publication. It ought to be read by every intelligent Methodist in all the land. If we were financially able, we would place a copy of it in the hands of every preacher in Southern Methodism.

New Orleans Christian Advocate.